

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. X, No. 26 (Price 10 cents)

APRIL 4, 1914

(\$3.00 a year) Whole No. 260

CHRONICLE

Home News: Labor and Trade—Vocational Bureaus—The Origin of Discontent, Austria: Emperor Meets Emperor, France: The Calmette Affair—Apparitions at Alzonne, Germany: Legislation Against Duelling—Standard Oil Interests, Great Britain: Parliament and the Military—General Election, Ireland: Disapproval of Dismemberment—Home Conditions and Interests, Japan: The Cabinet Resigns, Philippines: "An International Incident," Russia: Ministerial Changes.....601-604

TOPICS OF INTEREST

Public Authority—The Commissariat of the Holy Land—The Missing Link, Religion and Morality—The Recent General Elections in Spain—The Problem of the Hour—The King's "Progress," 605-612

COMMUNICATIONS

"Lost" Indians of Maine—The Laymen's Retreats Movement—Panama Tolls—The Photo-

Drama "Creation"—An Incident of New York's Orange Riots.....612-613

EDITORIAL

Religion and Rebellion—Saving the Child—The Catholic Temper—Night Law Schools—A New Catholic Monthly—A Timely Call—A Bishop Stirring Up Strife.....614-617

LITERATURE

A Jesuit Empire in the New World.....617-619

REVIEWS

When Ghost Meets Ghost—Hebrew and Babylonian Traditions—The Religion of Israel—The Lives of the Popes of the Middle Ages—Lives of the English Martyrs—Die Deutsche Hausindustrie—Latin America.....619-620

BOOKS AND AUTHORS.....621

BOOKS RECEIVED

EDUCATION

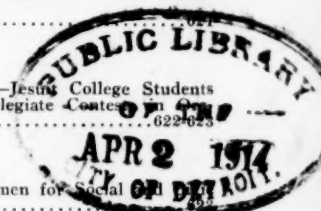
A National University—Jesuit College Students Win Prizes in Intercollegiate Contests.....622-623

SOCIOLOGY

League of Catholic Women for Social Reformation.....623-624

NOTES AND COMMENTS

The Barry Memorial—Anti-Catholic Newspapers—American Postulant for Community of English Convert Nuns—Liturgical Congress in London—Small Attendance at International Bible Conference—Some Risks in Reading—Catholics and Modern Dances—The Voice of the Pope—India's First Marfan Congress—Conditions in Mexico. 623-624



CHRONICLE

Home News.—The railroads in evident alarm over business conditions have begun to retrench materially. The Pennsylvania road has discharged 38,000 men. Out of a total of 65,000 employed on the New York Central lines east of Buffalo, 25,000 have been discharged. Thus since December 63,000 men have been thrown out of employment. This by no means represents the total number of railroad employees who have lost their work. Officials of the roads insist that this discharge was necessary. The gross earnings of the Pennsylvania for February, 1914, were \$15,000,000 or \$2,000,000 less than the earnings for February, 1913. The net earnings for the same month in 1913 were \$3,000,000. This year they are less than half that amount. The New York Central has lost principally in freightage. This month it carried 20,000 less cars than in March, 1913. This is due to business depression in the regions through which the lines extend. There has also been a falling off of three per cent. in passenger traffic. Although the situation is serious, yet there is no danger of panic. Compared with 1910 and 1911 conditions are normal. The chief difficulty at present lies in the diminution of the natural rate of trade increase which has developed since 1910. Under fair conditions railroads develop their business by four or six per cent. a year. This natural growth which has been checked this year, augments the gross earnings of the New York Central to a maximum of \$8,000,000. Despite the protests of officials, the roads could afford to retain some of the men through a short period of depression.

Meantime New York City is making honest efforts to solve the problem of unemployment. The success of the

municipal labor office has been encouraging. It has found employment, temporary or permanent, for 3,973 men. Of these 126 secured permanent work on farms, 70 as laborers, 17 as drivers, ten as packers and porters and six as elevator men. Five free bureaus are now recommended, one for each borough. The principal office will be in Manhattan. This will keep in touch with all sources of information likely to aid in giving knowledge of opportunities for work. It is estimated that 1,500 applicants for employment will be received daily. An average of 600 men can be placed in positions every day. This plan has many advantages. Care, however, should be taken to prevent vagabonds from flocking to New York in the hope of continued help from the bureaus. The city should not be made a sort of clearing house for the shiftless and irresponsible.

This is an age of organization. Science has begun to make itself felt in spheres where chance once reigned supreme. This is especially true in regard to everything which pertains to the young. The latest development is the establishment of a vocational bureau at one of our universities. The bureau is to be in charge of a trained psychologist aided by as many assistants as may be necessary to conduct the intended work effectively.

The purpose of the bureau is to direct young men and women to suitable vocations. It will gather statistics relating to conditions which tell for success or failure in various professions. An individual applying for directions will be examined carefully to ascertain his mental and moral qualifications. These discovered, he will be advised in accordance with the findings. In this way it is hoped to prevent the many failures in life, due to an unfortunate choice of vocation.

In 1912 there were 350,000 students in our colleges and

professional schools. A conservative estimate placed the number of unfit amongst this throng at ten per cent. of the whole. Apart from other considerations, this involved a monetary loss of many millions of dollars.

The bureau may accomplish some good, but like many other institutions it is a surface remedy. The real remedy for failure lies in a complete reorganization of the courses in moral and mental philosophy. The first need is to give the students correct ideas about the end of life. The second need is a right concept of the nature of the soul. Pragmatic psychology should be abolished completely. If a youth is persuaded that the soul is a bundle of experiences, which improves by trial, he will not give much thought to his aptitude for any fixed profession. He will choose without sufficient reflection, convinced that experience will bring success and happiness. If the bureau is to be maintained it should be given a solid basis on true philosophy.

The carefully prepared drama performed by the I. W. W. with the aid of sentimental women and some few ministers who forgot the duty which they owe to their church

*The Origin of
Discontent*

and the State, has begun to pall on the public. The leaders of revolt realize this and are evidently determined to revive interest in their lawless actions. Their tongues are unleashed and interesting revelations have been made. The whole wretched exhibition was carefully prepared. The discontent was dramatized in the Ferrer school and publicly enacted in rags and tatters to stir the sympathy of citizens. The leaders of anarchy knew just what was to take place. They watched the movement until "the psychological moment" arrived and then strutted defiantly on to the stage.

The president of the school affirms that the invasion of churches was by way of advertisement. This ill consorts with the sworn testimony of his pupils to the effect that hunger and cold and sorrow drove them to seek aid and shelter in the sacred buildings. The motive of the wretched blasphemies probably lies too deep for the president's vision. Another leader of this host attests that freethinkers, not at all in want, were plentiful in the invading mob. She consoles the lovers of law and order by saying that as long as the police do not interfere with "her boys," there will be no bloodshed; but as soon as they do interfere, there will be bloodshed.

Meantime the Ferrer school continues to spread revolutionary doctrines. There are classes by day and night. Forty children attend the day classes. The number in attendance at night is not given. It is clear that anarchy is spreading. There are in this country some forty or fifty printing establishments almost exclusively devoted to the publication of anarchistic literature. Ten years ago *Mother Earth*, the most radical of all the magazines, was issued from a squalid room. Now it owns a building and is manned by a large corps.

It is to be hoped that those in positions of dignity or authority, who abetted the rioters by word or deed, may

yet see the wickedness of their action. It may be too much to expect repentance from the class of people who fêted the leaders of the mob, but surely it is not too much to expect that ministers of the gospel who lent themselves to the movement will repent of furthering riot against God and the State.

Austria.—On March 23 Emperor Wilhelm II of Germany paid a visit of friendship to Emperor Franz Josef. As the aged monarch drove to the station to receive his

*Emperor
Meets Emperor*

imperial guest he was greeted by the people with the most enthusiastic applause. Seldom has a ruler enjoyed such intense popularity, which is all the more remarkable because of the constant bickerings and open outbursts of hostility among the various national elements of the double monarchy. He was dressed for the occasion in the uniform of a Prussian officer. Hearty greetings were exchanged by the two Emperors at their impressive meeting. Their drive from the station to castle Schönbrunn was a constant succession of ovations. The German Emperor, moreover, pledged himself on this occasion to participate in the great Hungarian maneuvers which are to take place in the autumn. He received the Presidents of the Austrian and Hungarian Ministries and on the following afternoon left for Venice where he was met by the King of Italy and his Minister of Foreign Affairs. The object of the visits evidently was to strengthen the bond of the Triple Alliance.

France.—The assassination of M. Calmette seems to have produced little effect on the public mind. His assassin is treated with special distinction in prison,

*The Calmette
Affair*

much to the chagrin of the other prisoners; and all the supporters of the ministry rush to leave their cards, send flowers and give other such signs of good will. The investigation of the Rochette affair may have more serious results, as other ministers, notably Viviani, the extinguisher of God, are being connected with it. Although M. Calmette lived long enough to receive the last sacraments, we cannot find any statement that he did so. Still, he had a religious funeral; so we may hope at least that he reconciled himself with God. This seems to be the essentially weak point of French politics. Though effective opposition to the irreligious parties can only be established in the Catholic faith, so few of their opponents are practical Catholics.

Some so-called manifestations, apparitions and such like, have been occurring at Alzonne in the diocese of Carcassonne, and are attracting no little attention. The

*Apparitions
at Alzonne*

Bishop appointed a commission to examine them, which reports that in the so-called visions, apparitions, revelations, etc., it recognizes no sign whatever of divine intervention, but indications pointing the other way; that these manifestations have been communicated to newspapers

and reviews, which have commented on them, contrary to the law of the Church; that they have been made the occasion of spiritualistic séances. Hence the Bishop decrees that the faithful shall not attribute to them any divine character; forbids all unauthorized persons to meddle with them, to publish them, to make them a means of profit, under penalty of exclusion from the sacraments; and reminds all of the prohibition of spiritualistic experiments, even of mere presence at them. Finally he decrees that should any scientific persons think of investigating the phenomena scientifically, they must first obtain his special permission.

Germany.—The various parties of the German Reichstag have for the first time presented a closed front against the abuse of duelling in the army. The law which

*Legislation
Against Duelling*

is to change the penalty for duelling from confinement in a fortress to incarceration and eventual deprivation of civic rights, in certain cases, was universally accepted. The Centre, together with Socialists and Progressives, does not intend to rest the case here, but will insist upon further concessions. The attitude of the Government has not yet been declared; but it is steadily being forced to accede more fully to the rightful demands of the parties determined to efface this blot on the nation's escutcheon.

The United States has officially expressed to the German Government the hope that in establishing an oil monopoly the injustice which at present would be done to

*Standard Oil
Interests*

the Standard Oil Company, will be avoided. German papers express their astonishment at the insinuations so plainly conveyed. They deny that there is any question of doing an injustice to the Standard Oil Company, and describe the action of the United States authorities as equivalent to breaking into a house when all the doors are standing open. There is, moreover, hardly any possibility of the passage of the oil monopoly bill at present.

Great Britain.—The extraordinary doings of the military in Ireland brought about a grave disturbance in Parliament. The persuasion was widespread that the

*Parliament
and the Military*

King was behind the promise made to the officers that they should not be required to wage war in Ulster; and a labor member attacked him in a speech which claimed for the House of Commons the sole right to make laws and to provide for their execution. This brought about a demonstration, a number of members rising to their feet and cheering. Another idea held by many was that the deadlock with the army was the result of aristocratic intrigues which had in view the treading under foot of the democracy. Others again, with more reason probably, laid the blame on Lord Roberts, whose utterances have been quite sufficient to destroy discipline. The real solution of the problem is to be found, we think, in the

Protestantism that underlies British society, as blindly hostile to Catholics as ever. Colonel Seely, Minister of War, took upon himself the whole responsibility for the letter of the Army Council to the officers in Ireland, saying that neither his colleagues nor the King had anything to do with it, and offered his resignation. This the Prime Minister refused to accept, whereupon Field Marshal Sir John French and General Ewart, military heads of the Army Council, resigned. An order has been issued requiring all officers to obey without question, and condemning the method followed in this matter of asking them beforehand whether in certain contingencies they would obey. Some affect to consider the matter settled; but it is clear that it has merely been thrown back to where it was before. The officers say that they will resign if ordered to Ulster: the Government says it will do what it sees fit and punish all disobedience. The fact is that things have reached the *impasse* to which they have been hastening for years. Notwithstanding its theoretical rights, the Crown cannot revive the exercise of rights it has allowed to slip away during a hundred years. The Peers have followed the Unionists in recognizing again and again that England is a democracy, and they cannot go back to claim what was theirs under previous conditions. The House of Commons is supreme, and this must be recognized, or else revolution is imminent. Whether it can be staved off is another question.

That there will be a general election this year seems certain. It is said that the Government will grant it in May if the Unionists will allow their legislation to go on

the statute book, especially the Bill
General Election against plural voting. This the Unionists will hardly grant, as they

have risked everything on the result of the election. Probably they hope to win by rousing the latent Protestantism. Their chances, however, are by no means good. As we have said, it is most probable that the Labor Party will hold the balance of power in the next Parliament. Lloyd George seems to be of this opinion. Many believe, with some reason, that he will ally himself with that party. The results of the elections to Provincial Councils in South Africa, which we mentioned last week, and the monster receptions given to the deported Syndicalists in England, indicate how the workingmen, and others too, will vote in a clash with the aristocracy.

Ireland.—Several county councils, provincial journals and public bodies of all kinds have declared the Asquith proposals unacceptable whether they be regarded as a

*Disapproval of
Dismemberment*

temporary expedient or as opening the way to perpetual dismemberment. Others to whom the exclusion of any part of the nation is equally distasteful, and especially the part associated with its most sacred traditions, have voted confidence in the Irish Party as the best judges of the necessities of the situation. The Party does not like it any better. Mr. Dillon called it "a bitter draught to

take," especially as "in the not unlikely contingency of the Tories returning to power in the next six years, it would be possible for them by a one-clause Bill to make the exclusion perpetual." Neither he nor Mr. Devlin, who both deemed the Orange war threats a patent fraud, approved of the Government's offer, but they were reconciled by the belief that no Irish county would vote for exclusion. Bishop Foley, of Kildare and Leighlin, said it was like having a leg amputated to save one's life. Had the Government shown some backbone in suppressing preparations for avowed rebellion it would not now feel constrained to offer the Irish Party this cruel alternative. However, if the financial provisions were made sound, "we might hobble along tolerably until by some system of federation the lost leg would be restored."

The admirable dignity and self-restraint of the Irish people in the present crisis, which Cardinal O'Connell recently commented on, was strikingly manifested during the celebrations of the national festival. The Judges of Assize, who had just finished their circuit, had had no

serious cases in any county or borough and found the country in absolute peace. Peace was nowhere disturbed by the great processions and mass meetings held on March 17 throughout the provinces. Nationality of language, government and ideas in an undivided Ireland was everywhere advocated, and the panegyrics in church and on platform were delivered in Gaelic more numerous than hitherto. The religious celebration was especially fervent owing to the preparatory novenas that had been made in all dioceses for the national well-being. At a representative meeting in the Dublin Mansion House, Dr. Douglas Hyde said one of the first blessings of Home Rule, and a proof of its reality, would be the restoration of the language of St. Patrick to the schools of Ireland. At Limerick a strong division of the Irish Volunteers was reviewed by Sir Roger Casement, who reported that there are now 200,000 ready for emergencies. His advice to be ready to meet force by force has borne fruit in the Cunard question. On March 18 Mr. Asquith promised an All-Ireland deputation he would appoint a competent committee to reopen the matter and decide the Queens-town contention on its merits.

Japan.—Count Yamamoto's Cabinet which has been in office some thirteen months resigned on March 24. Though it is widely believed that the downfall of the Ministry is due to the late exposure of a "graft" scandal in the navy, the Government protests that the collapse of the Cabinet is merely owing to the failure of Parliament to agree on the budget. Viscount Sakenori Sago declared in the House of Peers that discipline was so bad in the navy that the sailors despised their officers. The Radicals regard Count Yamamoto's downfall as a serious blow to clan government. In Washington the Japanese Cabinet's resignation has caused some uneasi-

ness. It is predicted that the power of the aristocracy over the army and navy will now be reduced and that the new Government, when it takes office, will represent those Japanese that are most violently opposed to the United States' attitude on the California alien land law.

Philippines.—Quite recently an incident took place in Vigan which Protestant ministers insist will "plunge three world powers into a serious church controversy."

"An International Incident"

A motion picture exhibition was given by the American Bible Association in the "Christian Mission Chapel." The grown people who attended were presented with the Protestant version of two gospels, while the children received a copy of one gospel. A Catholic layman, unauthorized in any way, gave an exhibition the following evening, asking the gifts of the previous night as an admission fee. He got 500 copies of the gospels. These were burned in an enclosed garden, in the presence of some Sunday-school children.

This incident has set the passions and the imaginations of the missionaries aflame. They have given to the world an account which states that Vigan friars burned 2,500 copies of the Holy Scripture on the plaza, in the presence of thousands of awe-stricken spectators. A correspondent, who has resided in Vigan many years, points out twenty-seven untruths in the article mentioned. There are no friars in Vigan. Five hundred Bibles were burned. They were burned in an enclosed garden. There were no awe-stricken spectators. There were some laughing children present. So he runs on through a long list of misstatements. At the end he asks, "How can men who claim to be ministers of God, spreading the Word of God, give currency to such a tissue of lies?" We are not in a position to answer. AMERICA's readers would do well to keep this item in mind and compare it with the reports of the incidents which will probably begin to reach this country soon.

Russia.—V. N. Kokovtsov, the Czar's Premier and Minister of Finance, has been forced by his political opponents to resign both offices. Kokovtsov had been a zealous promoter of the Government's monopoly of vodka, a kind of whiskey made from rye, barley or potatoes. During the year 1913 a billion rubles worth of the liquor, or some 289,000,000 gallons, was sold. A financial deficit was thus avoided but the people were demoralized. It then occurred to his Imperial Majesty that possibly this was false economy. So when removing Kokovtsov from office and appointing P. L. Bark Minister of Finance, the Czar directed that a system of taxation be devised that would not be based so largely on the "weakness, poverty, and economic distress" of his people. The new Prime Minister is I. L. Goremykin, a man thought to be well acquainted with the needs of the Russian peasant.

TOPICS OF INTEREST

Public Authority

Should I ask a publicist his idea of public authority, he would answer, probably, that it is the power of suppressing social disorder, of deciding between conflicting rights, of administering public property, of promoting the general welfare, etc. Such an enumeration of functions is not the best kind of definition. It may easily be incomplete. It may introduce functions without warrant; and then the definition is, as a rule, false. It may introduce some that are disputed, and so be but a partisan definition. In no case does it determine directly the nature of the thing defined.

To understand the nature of public authority one must know its source. Ask the publicist what this is, and he will say: "the people." Ninety-nine out of a hundred will tell us that it resides actually in the people; but, as these cannot exercise it, they delegate it to their representatives. But how can public authority reside actually in the people? Is it because each has authority over himself, and therefore the whole multitude has authority over itself? But one cannot be subject to himself, nor can the multitude be subject to itself. Does each individual, because he is an element of the aggregate multitude, acquire an infinitesimal authority over the other elements, so that the sum of their infinitesimals makes up the public authority actually existing in the people? Such a summing up should be made algebraically. If A's infinitesimal authority over B be given the $+$ sign, B's over A must have the $-$ sign; and so the total sum, instead of being a definite authority, would be 0. Secondly, the depositary of public authority does not seem to be a delegate of the whole people, nor necessarily a delegate of the greater part of them. Thirdly, and this is most important, why is it that the people at large cannot exercise public authority and, therefore, have to delegate it? Is the impediment extrinsic, temporary, accidental; or is it intrinsic, permanent, essential, coming out of the very nature of things? If it be the latter, as it surely is, to say that public authority resides actually in those who are essentially incapable of exercising it, is a contradiction in terms.

Nevertheless, the saying, "authority comes from the people," is by no means false altogether. On the contrary, rightly understood it is perfectly true, at least in such a country as ours. Let us illustrate this true meaning by an example. Let us suppose that two men find themselves alone upon an island. By mutual agreement, assistance and forbearance they get along peaceably. Others join them; but as long as the number is relatively small they all get along in the same way. But, as their number grows, they feel more and more that this individualistic life is becoming increasingly difficult. They are only a number of individuals. Putting aside

exceptional cases, each retains his individual rights. If he yields anything on occasion, he does so voluntarily. Yet their relations are becoming daily more complex, collisions of rights more frequent, the dependence of each on others grows continually. At last the moment comes when the life they have been leading is impossible. They are compelled by their own nature and by the nature of their surroundings to organize a society. Here we differ from Rousseau's theory of the social contract. They form a society, not by a purely voluntary act, in which one gives up some rights to secure protection for the others, but through moral, even physical necessity. They do so because man is social by nature, and cannot live with a considerable number of his fellows except in society. Hence society has its origin in God who created man social.

The precise difference between the multitude before social organization and after it, is the introduction of authority which binds the wills of all to procure the common good and direct their actions to the same end. By this authority society exists. It is what we call the formal cause of society. The obligation to obey it rests on no explicit or implicit agreement. It cannot arise by means of any delegation of an authority preexisting in the multitude; for, as we have seen, the multitude as such, a mere collection of individuals, excluded the notion of authority. It is, therefore, a necessary consequence of human nature, the obligation to submit to it is a natural, not an assumed obligation, and in the last analysis finds its origin in the Creator of human nature.

But authority must be concrete. An authority up in the air could have no binding power over the will of the individual. It is made concrete by some evident antecedent fact, which determines the person who shall bear it and the way in which it shall be borne. This fact, in the case we have assumed, must be, practically, popular constitution and election. Hence the multitude must determine whether all authority, executive, legislative and judicial, shall be vested in one individual, physical or moral, or whether it shall be divided amongst more than one. It must determine whether authority is to be held for life, or for fixed time, how its just administration and a legitimate succession of its administrators are to be secured. It must finally choose those who are to be the depositaries of authority. All this again comes from the nature of things, not from mere convention; and as these things can be determined only by the voice of the majority, we see how in these and similar circumstances, that voice must be held to express the social will, again not by a convention or legal fiction, but by the very nature of things.

Our example was brought only to clear up principles. We suppose that no human society was ever really founded in that way; and here, again, we differ from Rousseau's theory of the social contract which supposes a time when men lived purely individualistic lives until they discovered the advantages of social organization.

As man is by nature social, he has lived in society from the beginning in the family, in the tribe, in the community, and so on, according to his social development. The facts, therefore, that determined the possessor of authority differed widely; and so arose the different forms of social organization; but the essential nature of authority, and the essential obligation in members of society to submit to authority, remain always the same. The organization of the American Republic approached as nearly, perhaps, as possible to our example. We are proud of its Constitution, and justly so. But to imagine that, because the power of designating the holders of authority, of calling them to account in the ways provided by the Constitution, of guarding against tyranny, is in the people's hands, our obligations of reverence, submission and obedience with regard to lawful authority and its possessors are different, and even less than those of the subjects of a monarchy, would be the greatest injury we could inflict on it. Fortunately, our errors in this matter are in speech rather than in practice. We may have somewhat cloudy notions with regard to social theories, and our speech may be inexact; but when it comes to practice, it is a great guarantee of the stability of our Republic that nowhere in the world is public authority better respected and obeyed; and there are many countries that might learn wholesome lessons from the American people. This being the case, our rulers may well take courage to enforce order, to suppress lawlessness and sedition, for the whole nation is ready to support them in their duty. HENRY WOODS, S.J.

The Commissariat of the Holy Land

Palestine is, without a doubt, the most sacred and venerable of all lands. Justly so, too, because there were fulfilled the great mysteries of our Redemption; there dwelt the Son of God, made Man; there He suffered and died for the sins of man; there lived His most holy Mother. From those shores came the light of salvation for all the world. Not without reason, therefore, is that Land called "Holy"; and it is not an empty purpose that spurs on the faithful to venerate and keep those Sacred Places from falling into desolation and oblivion.

With a watchful care, deserving of so loving a Guardian, the Church has ever kept in view the needs of the Holy Land. Its care and support have been recommended and urged by forty Popes in more than sixty Pontifical Bulls and Briefs, and by frequent appeals to the charity of the faithful. Latterly, in order again to stimulate the zeal of the faithful towards the sacred places of Palestine and to relieve the urgent and immediate wants of the Holy Land, the Supreme Pontiff, Pope Pius X, has by a solemn decree confirmed and caused to be republished the Apostolic Letters of Leo XIII, *Salvatoris ac Domini Nostri*, by which:

The Patriarchs, Archbishops, Bishops and other Ordinaries of every place in the world are bound, in virtue of holy obedience,

to see to it that in every parish church of their respective dioceses the needs of the Holy Places be recommended to the charity of the faithful at least once a year, namely on Good Friday, or some other day to be set apart likewise once a year. To this he adds: We expressly interdict and forbid that anyone dare or presume to convert or change to any other use the alms in whatsoever manner collected for the Holy Land. Therefore, We ordain that the alms thus collected be turned over by the Pastor to the Bishop, by the Bishop to the nearest Franciscan Commissary of the Holy Land; and it is Our will that he send them without delay to the Custos of the Holy Places at Jerusalem.

The Decree of Pope Pius X has served to call attention to the work of the Commissariat of the Holy Land, which is thus charged in a special manner with the collection of alms for the rescue and preservation of the Holy Places of Palestine. The Holy See considers this noble work of such importance that it has instituted in different countries Commissaries of the Holy Land, whose duty it is to collect alms, stimulate interest in the Holy Places, and furnish letters of introduction to pilgrims journeying to the Holy Land.

These Commissaries, appointed for six years by letters patent from the Minister-General of the Friars Minor, are always members of the Franciscan Order, to which, as is well known, the care of the Holy Places in Palestine has been committed by the Church since the time of the Crusades. By a Commissariat of the Holy Land, therefore, is meant and understood the territory or district assigned to a Commissary, but in a more restricted sense the term is used to designate the place where such a Commissary resides.

At present there are forty-three Commissariats in the Christian world. Of these the oldest is that of Naples, founded in 1333, when Robert of Anjou redeemed the Holy Places of Palestine from the Sultan of Egypt. There are now seven Commissariats of the Holy Land in English-speaking countries. Three of these are in the United States: Washington, for the Eastern States; St. Louis, for the Central States, and Santa Barbara, for the Pacific Coast; one in Canada, one in England, one in Ireland, and one in Australia.

The alms for the Holy Land taken up throughout the world at the annual Good Friday collections are turned over by the pastor to the bishop, and by the bishop to the Commissary of the Holy Land in whose district the diocese is situated. By special arrangement the pastors of the Archdiocese of New York make their remittance direct to the Commissariat of the Holy Land in Washington. The Commissary is, in turn, bound to forward such alms without delay to the Custos of the Holy Land at Jerusalem. He is also obliged to transmit every year to Rome a detailed statement of all alms received for the Holy Land, whether through the Good Friday collection or through the offerings made by the faithful at other times. But as these annual offerings are insufficient for the many needs of the Holy Places, there has been instituted a devotion known as the "Crusade," which

has been approved and strongly recommended by the Holy See. The idea of the Crusade is derived from the example left us by the Apostles and the primitive Christians. St. Paul and his disciples, seeing the needs of the Holy Places and the poverty of the Christians dwelling there, and noting that living in the midst of persecuting Jews, they were running the risk of losing their faith and returning to Judaism, conceived the plan of collecting alms for their relief. This same idea prevails even to this day in the collection of alms for the maintenance of the Christians at the Holy Places. This is done by the Association of the Crusade, the members of which contribute an annual offering towards this good purpose. The members have a share in about 25,000 Holy Masses offered annually at the Holy Shrines in Palestine by the Franciscan Fathers. According to the Bull of Pope Pius VI, *Inter Caetera*, they partake of all the good works, prayers, penances and pilgrimages performed in the Holy Land, and they also share in the innumerable indulgences attached to the Holy Shrines, all of which are applicable to the souls of the faithful departed.

Therefore, simply by joining the Association of the Crusade modern Catholics can enjoy all the spiritual advantages that a medieval palmer gained only at the cost of many hardships, and can imitate in a modest way the love St. Louis showed for the fields hallowed by the feet of the World's Ransom, Blessed Mary's Son.

GODFREY SCHILLING, O.F.M.,

Commissary of the Holy Land.

The Missing Link, Religion and Morality

Time was when simple folk paid little heed to the problems of science. That time has passed. The newspapers and cheap novels have thrust these problems upon the notice of all. They occupy the thoughts of professors and mechanics alike. They form topics of conversation for working girls and idle ladies. To-day scarcely anyone is ignorant of the fact that problems cluster round the missing link. Timid souls are frightened by them. They fear that if a link is found religion and morality will be doomed to extinction. That religion and morality will suffer detriment no one doubts. Wicked men grasp at any reason, however absurd, for further wickedness. That they should suffer detriment is an all but patent absurdity. The missing link, what will it be? It will be a skeleton of a creature intermediate between ape and man. What follows from this? Not one jot or tittle against religion and morals. They will remain as they are now, unscathed, untouched. Even a cursory examination of facts will convince reasonable men of this. Given a missing link, scientists will conclude that man's body has been evolved from a lower form. Be it so. God will neither be annihilated nor minimized thereby. He will still remain God, Lord, Creator. Man will still be a mere creature, subject to the Creator. The aforesaid evolution would rather heighten than diminish the

dignity of God, if that were at all possible. It presupposes a long progression from lower forms to a higher form, in accordance with set laws which must work through ages with the utmost precision in order that a predetermined end may be achieved. Such a process postulates a supremely intelligent Founder of law, Promulgator of law, Guardian of law, God, infinite in undiminished power, unblemished in sanctity. Thus the ultimate source of religion and morals remains. Religion and morals themselves remain, must remain. Moreover, man's body is not man. He has an immortal soul, a simple, spiritual substance which informs the body and makes it what it is, the body of a rational creature. This soul or spirit is not the outcome of an evolutionary process. It was created directly, immediately by God. Between it and the soul of the brute there is an unbridged, impassable gulf. No process of evolution can fill the chasm. All the powers of nature stand helpless on its brink. The human soul is but a little lower than the angels. The most perfect brute-soul is little higher than the animating principle of the glow-worm. The former is simple, spiritual, capable of an existence independent of matter. The latter is extended, material, dependent upon matter for its continuance in existence. Under such circumstances it is clear that the former cannot be produced by an upgrowth of the latter. Essential differences cannot be smoothed away by a series of accidental modifications. Neither can the brute leap into the estate of man by a sudden essential change. The dog cannot fall asleep a dog and awake a man. By no conceivable process can such an occurrence take place. This is not a conclusion of reason alone. Strange to say, it was supported by no less an authority than Virchow, who was neither ignorant of science nor biased in favor of theology. The soul, therefore, is directly and immediately due to a creative act. God is surely master here. Man is just as surely a creature. Now religion and morals are primarily a matter of the soul. With one slight reservation which does not pertain to our thesis, they concern the body through the soul and by reason of the soul. The conclusion is obvious. It calls for no labor but only for this statement, that the direct and immediate creation of the soul is the second reason why religion and morals would remain undisturbed in the face of one or 1,000 missing links. At this juncture a piping voice cries, "Fraud!" The materialist is alert to accuse us of deception. Here is his difficulty. The Bible is the source of faith. The Bible teaches that man's body was directly and immediately produced by God from the slime of the earth. The discovery of the missing link would falsify this. Thus the source of faith would not only be discredited but ruined. Religion should and would disappear. This reasoning is much too swift to be accurate. In the first place the Bible as interpreted by the properly constituted authority, the Catholic Church, is one but not the only source of faith. This problem does not, however, fall within our present scope. We pass it over for the

second and more pertinent difficulty. Does the Bible teach the direct and immediate production of man's body from the slime of the earth? Has the Catholic Church ever made such a doctrine an article of faith? A direct, frank answer is in order. Here it is:

The doctrine of the direct and immediate production of Adam's body by God is of common, universal acceptance in the Church. Catholic theologians unanimously teach it, but, with few exceptions, they do not pronounce it part of the deposit of faith. No Pope, no Council has ever defined it. The words of Genesis, "and the Lord God formed man of the slime of the earth," imply, so it would seem, direct and immediate production; but of themselves they are neither so precise nor so definite as to exclude another interpretation. However, the Biblical Commission in a decree dated June 30, 1909, has declared that the literal, historical sense of the words which relate to the *special creation* of man cannot be called in question. Though this decision does not demand the absolute, irremediable assent due to an infallible pronouncement, yet its authority is such that without a great change in the evidence which led to it, the decision cannot be contravened lawfully by Catholics.

From all this it follows that should one believe in the production of the human body from lower forms by either a gradually progressive or saltatory process of evolution he would not cut himself off from the Church by *unfaith*. Nevertheless, in view of the attitude of the theologians towards the problem, the decision of the Biblical Commission and *the entirely unsatisfactory nature of the evidence for such an evolution*, the Catholic who should believe in it would be temerarious indeed, and would place himself in a position entirely dangerous to his faith. For the rest, in due time the Church will do justice to this problem in her usual calm, critical manner. She is the divine custodian of God's truth. The gates of hell shall not prevail against her. Satan shall not sift her leader who through the mercy and wisdom of God is infallible as the official teacher of faith and morals. If, as time goes on, that leader passes an official judgment on the Scriptural question in dispute, Catholics can be sure of two things. Firstly, that consideration was given to all the evidence; secondly, that the Holy Ghost, the Spirit of Light and Truth, guarded their teacher from error. Timid souls, hush your complaints, cease your anxieties. Were missing links piled as high as Etna on every plain, religion and morality would be as they are now, a consolation to the godly, a "thwart and disnatured torment" to the ungodly.

R. H. TIERNEY, S.J.

The Recent General Elections in Spain

With deep gratitude may it be said that the close of the elections for our new Parliament, recently fought out, takes from us Spaniards an occasion of serious forebodings. Not for many years has an electoral contest in Spain aroused such interest, caused such anxiety or

awakened such passions as that of the other day. Never has the nation known such complexities in party strife. Divisions and factions tore assunder the two great constitutional parties; on one side Conservatives fought Conservatives and Liberals were arrayed against Liberals; on the other one saw a death grapple between Moderate Republicans and Radicals. There were Catholics aligned under every factional banner, there were "Reformers" of many varying shades of opinion, and in the resulting confusion it was impossible fairly to conjecture where victory was to be won and how it was to be achieved.

Yet, strange to say, the violence and brutality of former contests did not characterize this last struggle; everywhere quiet prevailed and there was a remarkable lack of the riot and disturbance which men had feared. The activity of Señor Dato's partisans, eager to retain their power, had stopped at nothing to inflame evil passion and to encourage the worst impulses among his followers. To rule or ruin seems to have been their policy, and the campaigning methods made use of by the Government faction mark a sad reversal of form in the political life of Spain. Purity of the ballot and respect for the civic conscience of the individual have grievously suffered from the tactics introduced by the "new" Conservatives, who were willing to play to a finish the game of disreputable politics to secure to themselves a fictitious majority and a return to power. No one has been over much surprised at all this. From the date of his elevation to power in October, 1913, Señor Dato has shown himself unscrupulous in the use of methods that might aid in his purpose to ruin the political fortunes of his old chief, Maura.

Fortunately for Spain the results of the elections failed to measure up to the hopes of the Government. In Madrid, owing to division in the camp of the Monarchists, the Republicans elected five of the eight deputies the Capital City is entitled to; in Barcelona, Lerroux, the Radical leader, was routed foot and horse; in Saragossa, once a very citadel of Republicanism, Lerroux's candidate was defeated; Valencia, for years the centre from which radiated every revolutionary movement that disturbed the peace of the country, saw with unspeakable joy the triumph of its Catholic candidate, Don Manuel Simó. And so the story runs in practically every important district of the country.

Evidently the Republican party is losing rather than gaining strength in Spain. Nor do the results in Madrid make it needful to qualify this statement. The triumph of that party in the Capital City was due more to the unfortunate division existing in the opposition, than to its own inherent strength. If the 11,000 votes cast for the candidates put forward by Maura's following be added to the 22,000 received by the Government's candidates, the total shows 33,000 ballots deposited by the Conservatives as against the maximum of 24,000 or 25,000 which the Republicans lay claim to. The responsibility for the

apparent defeat rests solely with the Government. Had Señor Dato's following not proclaimed war to the death against his former chief, had not Maura's friends been excluded with systematic injustice from places on the ticket put forward by the Ministerialists, Madrid to-day would certainly see itself represented by six Monarchists among the eight deputies allowed to that city in the national Cortes.

Analyzing the Catholic representation in the new Congress, we observe that the Jaimists, the old Carlist section, has suffered a loss of four in comparison with its strength in the last assembly. The loss, unhappily, is easily explained. As I indicated in former articles, the Jaimist party lacks strong leadership, and it is torn with rivalries and petty personal dissensions. The Integrists neither gain nor lose. In the last Parliament that party was represented by two deputies, and the same number indicates its influence in the newly-elected body. It is not possible just yet to determine how many Catholics of no fixed party relations will hold seats in the popular chamber of the next Cortes—probably there will be seven or eight. Adding to these the deputies of the Maura following, to whom, especially after the ringing appeal sent out from Maura's headquarters on the eve of the elections, it were an injustice to deny the proud title of Catholic, we have a Catholic minority—the party of the Right—that certainly numbers forty, and it may reach fifty.

This is a relatively small representation of Catholics in a Catholic land. Nevertheless, one need not be discouraged. The elections just closed, in many aspects, show gratifying evidence of a decided trend among Spanish voters to the party of the Right. The number of Catholic candidates presenting themselves to the electors was never before so large, and although all did not win the seats they fought for, no one of them failed to receive substantial recognition in the voting lists, even in districts formerly considered overwhelmingly dominated by liberalism and republicanism. Proof enough, is it not, that future united action and harmony will easily win for the Catholic cause a parliamentary representation sufficiently strong to present a mighty bulwark of offence against the machinations of the sectaries and the schemes and plottings of the anti-monarchistic Republicans. The showing we have made in Madrid, Valencia, Saragossa, and other large cities and towns, easily lends itself to this conclusion. Organization is needed to achieve this, and a readiness on the part of Catholics to consecrate to this purpose much of the time, attention and, too, of the financial aid they have been devoting to other aims not at all as urgently needed in the life of the nation. Meanwhile, the attention of the Spanish people is now fixed upon the new Congress. When will it convene? What will Maura say, and what stand will he take in reentering the political life from which, men last year said, he had been cast forth forever? And what will the Government do to save itself on the day when Maura shall rise in his

place in Parliament to say his say, calling everything by its true and proper name?

NORBERTO TORCAL.

The Problem of the Hour

Two questions are at present widely discussed by social experts. They concern the establishment of a national system of public labor exchanges and the introduction of an unemployment insurance. The former issue was strongly urged by the first American unemployment conference, while the latter has already been made the subject of legislative experiment in various European States.

Labor bureaus were conducted successfully in the Middle Ages. In the fifteenth century they received a scientific development when the modern labor question first arose in a serious way, although under conditions very different from the present. With the passing away of the guilds and the progress of the Reformation the public conscience became heedless of the interests of the constantly increasing population of wage-earners. During recent years the system of labor exchanges has been revived in various ways.

The danger of irresponsible agencies, without any supervision, conducted for purely commercial reasons, is evident even to the merest novice in social science. They can be made the means of exploitation and even lend themselves to worse abuses. Immigrant girls have been cunningly enticed into houses of evil fame under pretence of obtaining a respectable position. Immigrants in general readily fall a prey, in this as in other ways, to the harpies who lie in wait for them to snatch away their meagre savings. An indiscriminate condemnation of private labor bureaus and similar agencies is not intended here, but the duty of vigilance should be brought home.

Free municipal and state employment exchanges, when not under political control, may often be a great blessing. In this, as in other things, however, the State should not take upon itself more than is necessary. Self-help is the first principle to be insisted upon, in contradiction to modern socialistic tendencies. Only where the citizen cannot help himself must the State come to his assistance. Even here the sole purpose must always be "to help others to help themselves." Free public labor bureaus can readily be abused by being made a mere political machine. On the other hand, they have failed at times because insufficiently supplied with means. Properly conducted they have the great advantage of procuring labor for the men who stand most in need of it, the penniless wage-workers. Free bureaus under the auspices of charitable associations serve the same useful purpose. Labor unions, on the other hand, naturally restrict themselves to procuring work for their own members.

All these institutions, however, are inadequate to cope satisfactorily with the question of unemployment when it becomes nation-wide in times of public distress. To

handle intelligently this great problem it is necessary to have a national survey of the labor situation. Many desire to proceed farther and nationalize the entire system of employment bureaus. The following was the recommendation made by two prominent experts at the First International Unemployment Congress:

That this method of preventing unemployment [i. e., by employment bureaus] be organized on a national scale, by towns and provinces, so that employers needing laborers and workmen out of employment might be brought together with the least possible waste of time and money; that men be assisted to move to the neighborhoods where their labor was in demand.

As a somewhat free application of this principle to American conditions the National Unemployment Conference passed the resolution of utilizing for this purpose the Federal Department of Labor.

Resolved, That this Conference urge the establishment in the Federal Department of Labor of a Bureau of Distribution, with power to establish employment exchanges throughout the country to supplement the work now being done by State and municipal bureaus, to act as a clearing house of information and further the distribution of labor throughout the country; when such distribution will not make for the deterioration of the present standards of wages, conditions, and hours of employment of American workers, or the impairment of their efforts to improve them.

These recommendations and resolutions indicate at least the modern trend of thought. Evidently there may be danger of exaggeration and unnecessary accumulation of national expenses in such movements, yet an intelligent cooperation of the national labor department with the State, municipal or private bureaus is in itself highly desirable. The need of national bureaus of information in the harbor cities in order wisely to direct the vast numbers of immigrants streaming through our gates seems to be especially urgent. An exceedingly great proportion of these new arrivals come to us from the farmlands of Europe. Instead of spreading over the broad areas of arable soil, which our country has to offer, they huddle together in the large cities. Thus, whereas they might bring with them a blessing to our civilization, they often become a burden, and at times even a curse. This is especially true when they fall under the influence of radical agitators constantly seeking to make of them the nucleus of their projected revolution. The main object of national information bureaus would be to aid in distributing such immigrants most advantageously over our great and often poorly cultivated farmlands. Their transportation will, of course, afford a new problem.

The Catholic Church herself has a serious duty here. It is necessary, as far as possible, to direct these men to localities where the benefit of spiritual guidance and the blessing of the sacraments may be accorded to them. This is particularly the case where immigrants are directed to settle upon the land. In such cases churches are often rare. Yet unless some provision is made for them they will be lost to the Faith in great numbers. This has been the bitter experience of the past. Fortu-

nately this serious problem has not been overlooked, and it is to be hoped that every assistance will be given to the men engaged in the important work of aiding Catholic farm immigrants to settle in localities provided with Catholic churches. Protestant denominations are at times exceedingly active among these foreign elements, and even employ a corps of paid agents proficient in many languages, so that direct guidance can be given to every stranger in his own tongue.

Every immigrant who comes to our coast must be numbered among the unemployed. It is evident, therefore, how in this problem, as in every other, the question of religion cannot be disregarded. Even among native laborers there would be great possibilities of abuses in this matter. Therefore, the problem of a national system of labor bureaus must likewise be viewed from its religious side.

Lastly, the supreme difficulty in the establishment of public employment exchanges will present itself during times of strike. Evidently such institutions must be perfectly neutral, favoring neither labor nor capital. Whenever a strike has been declared employers will clamor for assistance, while the unions will be inclined to demand that it be refused. There is only one course open to a free public labor bureau. It must declare the existence of the strike, while at the same time advertising the fact of an open employment. Some provisions, however, might be made to secure fair treatment of labor as a condition of giving recognition to any firm.

In spite, however, of all precautions and facilities a certain amount of unemployment must often occur. To prevent unnecessary hardship during this time an unemployment insurance is widely advocated. It exists at present to a limited extent in some of our own trade unions. In Europe it has been adopted as a civic measure by various communities. The city or government offers a subvention and the remaining portion of the unemployment fund is made up of regular contributions. Only such as faithfully pay their monthly tax can enjoy the benefit of the insurance. In view of the various experiments already made, the conclusion must be drawn that practically the only class of workmen who avail themselves of this privilege are the members of labor organizations. The unskilled and unorganized laborer cannot be induced to contribute to such a fund, unless the obligation is legally forced upon him, and the money is actually deducted from his wages. Those, therefore, enjoy the public liberality who stand least in need of it. Exception, of course, must be made for countries in which organization is very general.

The question of unemployment insurance as a civic measure, though very actual in many European states, is with us still in its purely theoretical stages. It seems sufficiently certain that under existing conditions it could not be introduced in our own country except as a compulsory law—a very remote possibility.

JOSEPH HUSSLEIN, S.J.

The King's "Progress"

The Church though ever sorrowing is always rejoicing. Fasts precede her feasts but with glad impatience she shortens her vigils and starts as early as possible the celebration of her festivals. A Saint's first vespers may be said at noon. Easter begins on Holy Saturday morning. The annual season of mourning now drawing to a close is only a preparation for Paschal joys. Even on Palm Sunday, before the history of Our Saviour's Passion is chanted, His eternal kingship is proclaimed and His coming victory over sin and death fills the Church's liturgy with prescient exaltation.

The entire ceremonial of the Blessing of the Palms is of deep beauty and significance. It is meant to remind us that Christ is still a royal Conqueror, and that we should joyfully offer Him our homage, since we are all sharers in the victory He has won. The rite's keynote is the "Hosanna to the Son of David" of the opening antiphon; the collect bids us place in the death of Jesus all our hope of life everlasting; the lesson promises that we shall soon see the glory of the Lord, and the gospel shows our King coming to us meek but triumphant while we strew His path with the garments of self-sacrifice and the green branches of good works.

In the prayers that follow God is besought to hear the pleadings of our lowliness and to let us go forth to meet Christ by doing deeds of light. We then beg to realize the mystical meaning of what took place in Jerusalem that first Palm Sunday, and forthwith the celebrant chants:

For while the palm branches were a foreshowing of the victory he was to win over the prince of death, those of the olive tree, as it were, cry aloud that the anointing of the spirit hath at last come upon the children of men. Even then that happy company understood how, in figure, it was being made known that our Redeemer, pitying the wretchedness of the human race, was about to do battle for the salvation of all mankind with the prince of death, to overthrow the evil one for evermore. It was for this that they devoutly ministered to Jesus, offering such homage as would signify, at the same time, the might of His conquest, and the fulness of His loving kindness. Even so, now, in fulness of faith, do we do as they did, and mean what they meant, humbly beseeching Thee, O Lord, the Holy One, the Father Almighty, the Everlasting God, through the same Jesus Christ, our Lord, by Him, and in Him, whose members Thou hast been pleased to make us, to enable us to conquer the kingdom of death, and to share in the glory of His Resurrection.

The antiphons sung during the procession that now takes place, the clergy with palm branches in their hands following the royal standard of the Cross, heighten and prolong the notes of triumph that were heard in the prayers just chanted:

The children cried out, repeating: This is He that was to come to save the people. He is our Salvation, the Redeemer of Israel. O, how great is He whom the thrones and dominations speed to adore! Fear not, O daughter of Sion: for behold to thee cometh thy King sitting upon the ass's colt, even as it was written. Hail to Thee, O King, Creator of the world, for Thou hast come to save us! . . . With flowers and with palms

crowds come forth to welcome the Saviour. As to a conqueror, in the day of His triumph, they offer homage worthy of Him. With one voice the nations acclaim Christ, the Son of God; and the heavens resound with the thunder of the highest. With the Angels and with the children may we too be found faithful in acclaiming Him who hath conquered death: Hosanna in the highest.

From these words of the liturgy it is plain that the Church looks forward on Palm Sunday to the victory of Easter. She is aware that we can behold with more fortitude the ignominy and dereliction of Good Friday if we have first been stirred to enthusiasm by the sight of Christ's royal progress into Jerusalem. For once He does not journey on foot, but to fulfill the prophecies borrows an ass and its foal, mounts the latter, inspires His exulting disciples to carpet the road with their garments, to strew in His path branches torn from wayside trees, and to shout out joyously: "Hosanna to the Son of David! Blessed be the King who cometh in the name of the Lord. Peace in heaven and glory on high! Hosanna!" A throng of pilgrims encamped near the city also begin to wave palm branches and sing hosannas. They advance to meet the procession and, turning, lead the King and His followers into Jerusalem. He then enters His Father's house, the Temple, performs miracles there and cleanses it of impurities. Meanwhile the very children of the city proclaim Him the royal Messiah, and the Pharisees own with chagrin that the "whole world" has gone after Him. The Divine King has made a progress through His capital city, fulfilled what the Prophets foretold, and the chosen people have had unawares their last visitation.

For He has taken possession of Jerusalem just as Zacharias had predicted, confirmed His own promise that He would not enter the city again till the day the people cried out "Blessed is He that cometh in the name of the Lord!" and His influence over the multitude puts the priests and Pharisees, as they see, at His mercy. In the midst of His triumph, however, Our Saviour clearly foresaw, of course, the disgraceful scenes that would be enacted five days hence when "Crucify Him!" would replace "Hosanna!" when He would be dragged by executioners over the very palms that now covered the streets, and when the pretty little children who were now enthusiastically shouting a welcome to Him would join in their elders' cries of mockery and execration. Yet the dark vision did not ruffle in the least His serenity of soul.

The joyful part of the Palm Sunday ceremonies, however, ends with the procession. The proper of the Mass that follows is sorrowful in character. Seemingly the Church can forget no longer that the Lamb of God is soon to be done to death, so she ends her hymns of triumph. Portions of the twenty-first Psalm are read in the tract that just precedes the solemn chanting of the Passion as narrated by St. Matthew, and the other changing portions of the Mass express the emotions of a mourning Bride. The history of the Passion is made particularly vivid and dramatic. The Church aims to bring be-

fore us as strikingly as possible what happened during the last few days of Our Saviour's life. We are made to feel that the mysteries of our Redemption are not merely old, far-off events, but wonderful occurrences of which we are now enjoying at every moment the fruits and advantages. During Holy Week the Church presents the Sacred Passion as a divine tragedy in which Our Blessed Lord is the Protagonist, our own virtues and vices the other actors and we ourselves the spectators whose souls must be purified by pity and fear.

In this hour of deepest humiliation we proudly acknowledge Christ as our royal Messiah. "Art Thou a King then?" asked Pilate as Jesus, crowned with thorns, robed in tattered purple and sceptered with a reed, stood before him to be judged. "I am a King!" was the answer. A King indeed! It is during Holy Week, when the Church sadly commemorates the King's rejection by the very people He most longed to save, that His faithful subjects show Him special loyalty and homage. They strive at this season more than ever to extend His kingdom in their own hearts and in the hearts of others, and they fight valiantly to recover from the enemy every usurped domain that rightfully belongs to Christ Our King.

WALTER DWIGHT, S.J.

COMMUNICATIONS

"Lost" Indians of Maine

To the Editor of AMERICA:

In the New York Sun of March 22, under the heading of "Lost Tribe Found near Montreal," it was announced that Professor Speck of the University of Pennsylvania is preparing a report on the Wawenock or Walinkiak Indians, who formerly lived at Norridgewock in Maine but were lost for 187 years. By the help of a guide they were found at Bécancour near Montreal. There an old Indian named Neptune who spoke the original language of the tribe, which it is needless to say Professor Speck could not be sure of, told a story which differed from the usual historical account of the murder of Father Rasle at Norridgewock by General Lovell, and also from that of Whittier who, in "Mogg Megone" makes him "a martyr." Neptune maintained that Rasle was killed by an Indian for receiving a bag of gold from the English as a bribe to assemble the people in the church where they were to be massacred.

To state these absurdities is to refute them; for in the first place the Abnakis to whom this group at Bécancour belonged, were never lost. There is no tribe whose migrations are easier to follow. The Professor need only to have turned to the "Handbook of Indians of Canada," published by the Ottawa Government for 1913, to find that the "Wewenocs," not the Wawenocks nor the Walinkiahs, "had removed to Bécancour in 1727, and in 1747 only a few families remained in Maine who soon afterward also removed to Canada." He did not need a guide, and it is unkind to suggest that Bécancour is a wilderness. It is opposite Three Rivers and not "near Montreal." Again Neptune is a most unusual name for an Indian, and he could not have recalled facts of 187 years ago, for the Indians have practically no traditions which are trustworthy. There was no General Lovell concerned in the massacre; nor was there any General at all in the expedition. It was commanded by three Captains: Moulton, Harmon and Bourne. Nor did the massacre occur in the church, but outside; nor could there have been any collusion with Rasle for there had been a price set

on his head for years; nor was Rasle killed by an Indian but by Lieutenant Jaques, an officer of the expedition who boasted of the deed.

Professor Speck and Old Neptune may find all these last named facts in the "History of the Province of Massachusetts Bay," by Mr. Hutchinson, Lieutenant Governor of the Province (Vol. II, p. 13, London, 1768). In this work the author ventures the opinion that "New England Puritans thought it no sacrilege to take the plate from an idolatrous Roman Catholic Church, which, I suppose, was all the profaneness offered to the Sacred vessels," but he adds immediately: "There were some expressions of zeal against idolatry in breaking the crucifixes and other imagery." Some of this "imagery" is now in the Harvard Library and the Portland Museum. Father Rasle's scalp was sold in Boston.

Bancroft also differs from Neptune and Professor Speck. He tells us (Vol. II, p. 941), that "when the savages returned, they found Rasle mangled by many blows; scalped; his skull broken in many places; his mouth filled with dirt; and they buried him beneath the spot where he used to stand before the altar." The article on "Sebastian Rasle," in Sparks' "American Biography," by Converse Francis, a Unitarian minister, might also be profitably consulted. Finally, it will be news to many that Whittier makes a martyr of Rasle in "Mogg Megone." If he did, he was the executioner, for he foully murdered the holy priest's reputation, and admitted, in after life, that the poem was one of the sins of his youth.

T. J. CAMPBELL, S.J.

MONTREAL, March 25.

The Laymen's Retreats Movement

To the Editor of AMERICA:

In your issue of March 14 there was a good article on the "Laymen's Retreats Movement"—that grand movement for good which has merited from the Supreme Pontiff the high praise of being one of the greatest aids to him in his efforts for the "restoration of all things in Christ." There should be more articles on the same subject, for the movement is too little known. There are hundreds and thousands of men in the United States who are just hungering for something of the kind and know not where to find it.

However, I must take exception to some of the facts, and to the matter of presentation of others. The writer is apt to give the impression that the retreat movement in America began at Fordham and Keyser Island; in fact he says in the opening sentence that it is now "just five years since the first steps were taken to organize the work of laymen's retreats in America." That is certainly a mistake.

Retreats to a few laymen at a time were given long before 1909. At Santa Clara, Cal., and St. Stanislaus, Parma, Ohio, retreats open to laymen were given as early as 1903. In 1903 a regular laymen's retreat was given at St. Stanislaus to a number of men from Toledo. In 1906 and 1907 similar retreats were conducted at Loyola-on-the-Lake, the old villa of the Buffalo Mission of the Society of Jesus. A league of laymen for the promotion of retreats was formed at Loyola in 1908, and under the auspices of this league retreats have been held each year since then at St. Stanislaus. Last year there were five retreats with an aggregate attendance of 121.

But the credit of having made the first organized effort for the promotion of laymen's retreats is, I believe, due to a young man named John Eirener. This young man made a retreat privately at St. Stanislaus in 1903, and as is usually the case, was greatly impressed with the value of the Spiritual Exercises of St. Ignatius. He returned to his home in Chicago fired with the determination of organizing a retreat movement similar to that which was producing such grand results in Europe. In spite of every kind of discouragement, ridicule and even opposition he persevered in his design, and

in June, 1906, succeeded in bringing together seventeen men for a retreat at Techny, Ill. This retreat was conducted by Father Oelerer, S.V.D., and was most successful. An informal organization of the retreatants was effected, each of them pledging himself to do what he could to promote the good work. The result was that twenty-six men came to Techny the following year for the retreat. A regular organization was then effected and fifty-one men came the next year for two retreats. This organization has, I believe, been merged into the Central Verein retreat league, but the retreats at Techny started by it have been kept up. I may be wrong, but I believe that the young men who formed this league constituted the first laymen's retreats league in the United States.

Another organized effort in favor of laymen's retreats was started in 1909 (the same year as that which saw the formation of the league in New York) at St. Mary's, Kansas. A retreat was given that year to thirty men. Each succeeding year has seen an increase in the number of men making the retreats. Last year there were nearly three hundred, and in the four years since 1909, over a thousand men have made retreats there.

In 1910 the first retreat was given at Prairie du Chien to about thirty men. Large numbers have since made retreats in that charming spot.

Other places where closed retreats have been given are St. Louis, Mo.; Mankato, Minn.; Pittsburg, Pa., and Chicago, Ill. Probably there are others of which I have not heard.

In thus calling attention to the inaccuracies in the article published in your paper, I am not moved by a carping spirit of criticism, nor by a desire to diminish even in the slightest degree the glory that the Laymen's League of New York has won by its splendid work, but by a desire that all the facts about laymen's retreats in the United States may be brought to light. The retreat movement is, I believe, destined in the designs of Providence to effect a tremendous work in social betterment. Later on its history will be written, and now is the time to bring out clearly its first beginnings.

If this letter will inspire others who know of facts concerning the movement to come forward, a very real service will have been performed for the advancement of the good work. There are hundreds and thousands of earnest minded men in the United States thirsting for such a training in the spiritual life as is given in a retreat, but they know not where to find it. A discussion on the subject in your valued paper will bring the retreat movement to their notice and so promote "the restoration of all things in Christ."

Cleveland, Ohio, March 19.

R. D. SLEVIN, S.J.

Panama Tolls

To the Editor of AMERICA:

In a recent issue of AMERICA it was said that there are two sides to the tolls controversy. Can you state briefly the reasons advanced by those who favor the exemption of American vessels?

J. J. W.

COUNCIL BLUFFS, IOWA.

[The controversy regarding the tolls turns round American coastwise vessels. It does not refer in any way to American ships engaged in international commerce. Those who advocate exemption claim that it does not contravene the Hay-Pauncefote treaty in any way. The treaty, so they argue, refers to the latter kind of ships. Coastwise vessels are not contemplated. Hence the American government remains perfectly free to legislate in their regard. This appears to be true. Mr. Roosevelt, who was President at the time the treaty was negotiated, insists that both England and the United States understood the treaty in this way. Moreover, as late as July 8, 1912, Great

Britain admitted that no objection could be made to the exemption, on the score of the treaty. Lastly, the treaty was framed to prevent discrimination against the vessels of any particular nation. But since American ships only are engaged in coastwise trade, their exemption from tolls does not constitute a discrimination against any nation. Such in brief are the main arguments of those who favor the exemption.—Ed. AMERICA.]

The Photo-Drama "Creation"

To the Editor of AMERICA:

I do not know if your paper has called attention to the photo-drama "Creation." As a Catholic I must protest strongly against many of the views shown. Our Church and religion are wilfully misrepresented, and, as the people are invited "free" to the exhibition, I presume that many are unaware beforehand of the diabolical references made to our religion. The Inquisition in particular is given a prominent "send-off." Picture No. 1 shows "preparation of the torture." Picture No. 2, "torture in reality." The "sale of indulgences" is also elaborately depicted. The enclosed leaflet will readily convince you that no Catholic should patronize this insulting photo-drama so unfair to the Faith. Your previous advice not to visit the Eden Musée until the "section" so disgusting to Catholics was eliminated might also be applied to this photo-drama "Creation," now being given in the Temple Auditorium by the International Bible Students' Association of London, England, and Brooklyn, N. Y.

F. W. CUNLIFF.

New York, March 23.

An Incident of New York's Orange Riots

To the Editor of AMERICA:

In view of the present Orange excitement in Ulster, it may interest some to read the following statement of a fact that occurred during an Orange riot in this city in 1870. The Orange parade started past the Paulist Church in West Fifty-ninth Street on July 12 of that year with much hissing and shouting of "to h— with the Pope," and some shooting of pistols. The horde proceeded up the Boulevard, now known as upper Broadway. The Catholic laborers who were working on this road, hearing of the Orange insults to their Church, started down to meet and punish the perpetrators, who had entered Elm Park in Ninety-third street for their picnic. When the two parties met the battle began, the Orangemen using pistols, the Catholics using pickaxes and shovels. The Catholics won the fight, although many of them were injured. The Orangemen left their wounded on the field and retreated to Eighth avenue, where they took the street cars, from which they fired shots at innocent on-lookers on the sidewalks, one of whom, a fine young inoffensive fellow, named Brady, they killed.

The wounded were carried to the police station, then in One Hundredth street west of Eighth avenue.

The priest in temporary charge of the neighboring church was sent for to give the sacraments to the wounded. He came prepared to perform his duty, and anointed some of those he was certain professed the Catholic faith. But one wounded man puzzled him. He would not or could not answer any of the questions put to him by the priest. He was evidently Irish in his looks and manner, and the priest, thinking that the man was very probably a Catholic, gave him absolution and Extreme Unction.

But he turned out to be an Orangeman who was more scared than hurt, and who had shammed illness for fear of his life.

I wonder if any Orangeman ever before received Extreme Unction?

THE ONE WHO ADMINISTERED IT.

New York, March 23.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 4, 1914.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1913, and published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, WALTER DWIGHT;
Treasurer, MICHAEL J. O'CONNOR.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW

Religion and Rebellion

The Ulster war in English and American newspapers is merely a proof that the Orange-Unionist alliance prefers to expend its funds in advertising rather than organizing rebellion; but the fact that one of the two great English constitutional parties, and this the party which is called Conservative, is openly advocating armed revolt against constitutional authority and the law of the land, and that the other is tolerating the public leaders of revolt and yielding to their threats, is a matter of more consequence than the immediate results it may entail. Sir Edward Carson is a Privy Councillor; so are the Abercorns and several others who for two years have been proclaiming, and are now proclaiming that they are organizing war against an Act of Parliament. They remain Privy Councillors of the King against whose government they are fomenting armed resistance. Lord Roberts, Major-General Richardson, and others of high rank or commanding authority in military circles, have placed themselves at the head of the prospective rebels or announced their support of them. They continue to draw their pay. All this because a section of one province in Ireland disapproves of an Act which the larger portion of that province and all the three other provinces desire.

Contrast the difference in the treatment of the three and a half provinces and of the section. Robert Emmet was hanged, drawn and quartered for attempting for all Ireland what is now approved or condoned for a corner of Ulster. Thousands were brutally executed, imprisoned and exiled. For proclaiming the same purpose as Sir Edward Carson's, John Mitchel got an opportunity to write his "Jail Journal," and for attempting to execute it Smith O'Brien, Thomas Francis Meagher and Kevin O'Doherty were sentenced to death, and they and many other noble men spent bitter years among felons. For

organizing a like revolt Michael Davitt, Charles J. Kickham and some of the loftiest and purest patriots that any land produced were yoked for years with the vilest convicts in English prisons. Merely for conducting a peaceful and lawful campaign for legislative liberty O'Connell was thrown into prison, and so was Parnell, with thousands of others, including Messrs. Redmond, Dillon, Healy, O'Brien, O'Kelly, the leaders against whose *constitutional action* press, party, peers, privy councillors and army magnates are now free to organize or support rebellion.

The explanation lies in one essential difference. The four-fifths of the nation with whom Emmet, O'Connell, O'Brien, Parnell, Redmond, etc., were and are identified is mainly Catholic; the one-fifth or less of Carson's rebels is Orange or Protestant. A patriot was defined "a successful rebel"; in England even a prospective rebel is successful if he is motivated by anti-Catholic hate. It is clear that Catholic Emancipation is not yet won in Ireland, and that the recent American protests against the partition of Ireland are really in vindication of civil and religious liberty.

Saving the Child

To convey a vivid impression of the amount of child labor actually existing in the United States, Mr. Lewis Hines made use of a striking illustration at the Tenth National Conference of Child Labor, recently held at New Orleans. "A procession," he said, "of all the child workers in this country, passing before you, one a minute, day and night, would last five years." However accurate these statistics may be, it is certain that no slight degree of unnecessary and often unnatural child labor still remains in spite of all the laws which have already been passed to prevent it. Catholics were gratified, therefore, to see the Church prominently represented at this conference. Cardinal Gibbons delivered the opening prayer, and Archbishop Blenk discussed the important question of "Child Labor in the City Streets."

There are two classes of child labor. One is enforced by the needs of the parents or others dependent upon the child wage-earner. The second has no such palliation. In the first case it is evident that other methods and means should be found by the community to provide for those in distress. A farther consideration is that not sufficient discrimination is made between the different kinds of labor in which children are engaged. It was the opinion of Archbishop Blenk that greater maturity should be required for the various street occupations, in view of the material, physical and moral dangers to which they are exposed. "Besides all gainful occupations ought to be closed to minors between eight in the evening and six in the morning." The dangers of messenger service at night are in particular unspeakably appalling. All legitimate business has then ceased and the evil phases of city life begin to manifest themselves. Were the full history

of it written, the Archbishop believed, it would shock the community into a sense of its duty. "The newsboy's service is demoralizing, but the messenger service is debauching." Special stress should be laid upon the recommendation that "No minors ought ever to be allowed to enter the segregated district at any time of the day or night for running errands, delivering parcels, carrying messages or any other work in which they may be engaged, or for which they may be employed."

The Catholic Temper

Miss Zephine Humphrey, a non-Catholic essayist, whose remarkably discerning paper on "The Protestant in Italy" was praised in our issue of February 7, has contributed to the April *Atlantic* another excellent article entitled "Protestant Paradox." The author's close study of the Church has taught her a truth which she admirably expresses thus:

Protestant tolerance will not stand the test of enthusiasm, but Catholic patience is one of the firmest and most magnificent developments of the human race. It is cosmic—that bottomless word has to be used again to describe it; it has caught the spirit of time and creation and eternity. Nothing ever dismays or shocks it—no raging of the heathen, no dissension or catastrophe, no injury or insult. It is not tolerant, for it holds that truth must be absolute, one truth for all humanity; but it is full of forbearance and pity, ready to make allowances, to wait, to turn back, to begin all over again. There is no coldness about it; instead, there is a passion. "The passion of patience"—somewhere or other that phrase has lately crept into religious discussion, and it admirably describes the marvelous temper of the Catholic Church. Caring so mightily that he would die for his faith and would suffer anything to promote its cause, a good Catholic yet remains undisturbed in the face of calumny.

It is the habit of mind described above that made a domestic servant exclaim to her newly converted mistress: "Oh, Miss Jane, you're not a very good Catholic yet. Don't you know that nothing can hurt the Church?" Miss Humphrey then goes on to show how the Protestant who once catches the spirit of Catholicism is seized with a longing to make others see the beauty of the Church. He begins to indulge in a frankness of speech concerning the things of the soul that pains and astonishes his friends. He feels that the creed vast multitudes have held for ages "must have a larger measure of truth than any limited doctrine which he can fashion for himself; and instead of fitting the creed to his experience, he fits the experience to the creed."

The essayist then concludes that the creed-bound Catholic enjoys far more true freedom than the calculating Protestant. She sees how much fuller in truth must be "the God of a world-wide Church, comprising millions of people, than the God of one solitary, groping soul," and dwells upon the advantages of belonging to a body that "holds its members always inexorably in the right attitude."

Miss Humphrey ends her paper with a stern indictment of the now discredited principles and methods of Protest-

antism. Though she lapses for a moment from consistency by saying, "We could hardly have gotten along without the Reformation"—an opinion she can not of course expect her Catholic readers to share—she recovers immediately and expresses in moving words her longing for the restoration of the Christian world to Catholic unity.

We Protestants, she writes, shattered a very precious unity, we rent the seamless robe. This unity must be recovered, this robe must be woven again. For unity is the goal of creation. We are restlessly eager for it now; we make all sorts of experiments in adjustment and compromise, hoping to regain it; we bring our best intelligence to bear on the matter. But Protestant methods are better adapted to disruption than to unity, and we do not seem to be able to lay our old habits aside. Obedience, patience, humility—these are the fruits, bearing the seed, of true unity.

"Does this mean return?" asks Miss Humphrey in a closing paragraph. "Not fully," is her very illogical answer. She evades an obvious conclusion. A Protestant to whom God has given such a deep appreciation of the Church's truth and beauty as has been vouchsafed to the author of the essay we have here summarized can end in safety only by returning "fully" "to the home of our Mother."

Night Law Schools

Just how far are certain self-constituted directors of education in this country to be permitted to go in their efforts to impose their personal views upon a too patient public? Only a few weeks ago *AMERICA* had occasion to refer to the report made to the Vermont Legislature by the Carnegie Foundation. In that report the Carnegie Trustees, a private corporation with no official or publicly recognized charge to advise the law-making body of a sovereign State, presumed to urge the withdrawal of State aid from certain educational institutions in that commonwealth. One who reads between the lines recognizes that the Foundation's action in Vermont is indicative of its purpose to attack State-aided private educational institutions throughout the country.

Just recently the American Law School Association, another organization with no public authorization to say what is and what is not to be admitted in the schools of the country, adopted a resolution in which it condemns the maintenance of regular courses of instruction in law at night, parallel to courses in the day, "as tending inevitably to lower educational standards." It affirmed, moreover, "that the policy of the association shall be not to admit to membership hereafter any law school pursuing this course."

As an outsider we confess our inability to discuss just how valuable an asset for a law school membership in the Association may be. But surely, whatever its value, there are conditions measuring a school's vigor and life more intimately connected with the merit which ought to elicit recognition than is the purely extrinsic and accidental one of the hours by day or night when instruction

is to be given. In judging a school's standard, one can comprehend why questions are asked concerning the reputation for strength and scholarship which its faculty bears, the scope and character of its curriculum and teaching methods, the severity of its entrance and pass requirements, and the quality of the scholastic and professional ideals it cherishes, but, in the supposition that all these grade as high as they should grade, what earthly difference does it make whether the work of the school be done early or late, by day or by night, in the morning, at mid-day, or in the late afternoon?

No one will deny that the Association is entirely within its rights when it proclaims whatever conditions it may choose to establish for such privileges as membership in that body confers. Whether these be reasonable or unreasonable, serious or fanciful, wise or foolish, it is scarcely the part of an outsider to say, as it is not for him to criticise its members for the rules they lay down touching association in an organization which is entirely private. But the organization becomes presumptuous when it seeks to go farther than this, and attempts to put the stigma of lowering educational standards upon capable schools which are actually doing excellent work, simply because these schools find regular courses at night quite as profitable in the formation of students as similar courses followed during the day.

A New Catholic Monthly

Late last week there came to us the first number of the *Queen's Work*, "a magazine of Catholic activities," which is published at St. Louis. It has long been felt that the 5,000 American branches of Our Lady's Sodality should have an official organ that would draw sodalists closer together and give intelligent guidance to the zeal and courage with which they are working for "their own greater holiness, the help of others, and the defense of the Church." The new periodical seems admirably adapted for attaining these objects. The varied and attractive contents of the initial number, which is appropriately dated May, indicates how ample and interesting is the field of the *Queen's Work*. Papers like "Vacation Schools," "A Study in Sodality Efficiency," "Vignettes of Lourdes," "Sodalities and Social Work," "A Sodality Outing Home," by well-known writers, will give some idea of the magazine's character, and the stories, verses, and little ascetical papers that help to fill the forty-eight pages of this new illustrated monthly are bright and brief enough to hold the attention of the busy or jaded reader.

Unquestionably there is real need of a periodical like the *Queen's Work*, and with 16,000,000 Catholics in the United States there is certainly room for such a magazine. Everything promises, moreover, that our newborn contemporary is to have a long and prosperous career. AMERICA cordially wishes all success to the *Queen's Work*.

A Timely Call

Catholic social study circles and similar organizations have now been established in many sections of our country. Individually they have been doing excellent work and are helping to form Catholic leaders who will be able to represent the views of the Church upon the great social issues of our day. Hitherto little more could have been expected of them. But the time has come when a spirit of cooperation should begin to manifest itself. As small local clubs they are often neither impressive nor influential. Originally they were not intended for either purpose, since their object was to train a body of sound social thinkers, speakers and writers who would in time make their teaching productive of good in every sphere of social activity. Such men were to become apostles to their generation. They were to bring to the notice of the world the true principles of Christian Democracy, and to enkindle everywhere a love and zeal for their holy faith. To those sitting in darkness and the shadow of death they were to show forth the light of true Christianity. They were to erect a bulwark against the destructive attacks of radicalism, and save in particular the laboring population and the trades unions from the prevalent and popular errors of the day. To perform this task they must take a leading part in positive social action. Comparatively little, however, can here be accomplished unless a certain degree of unity is effected among our Catholic social forces. Nothing certainly that is of national consequence can be done.

The effective social work of the Central Verein in this field has been entirely due to its spirit of cooperation. Even here, however, its officials recognize that far more could be accomplished in proportion if still greater support were given to their Central Bureau. Another valuable centre of social activities has been given us in the social committee of the American Federation of Catholic Societies.

It does not seem possible nor advisable to attempt a complete subordination of all our social factors to a central board. Centres, however, such as the Central Bureau, could readily be formed by various groups allied according to nationality or mutual interests. These in turn could cooperate intelligently with one another upon all important issues, and draw instruction from their respective failures, as well as from their successes. By means of their representatives a sufficiently adequate centralization, acceptable to all parties and placed under ecclesiastical sanction, could thus be brought about.

A centralization imposed from without might always remain merely nominal, whereas a centralization effected from within, by the encouragement and cooperation of the hierarchy, will be firm and natural. This, of course, would not preclude a certain degree of instant unification of our forces for concerted efforts. Sound social measures can thus be effectively brought to the notice of our legislators and the support of practically the entire Cath-

olic body can be assured. The insularity of our social clubs and scattered social forces would thus be overcome. They would receive a new significance and dignity in the popular mind, and would achieve signal results. A movement in this direction is that suggested in AMERICA by the President of the Economic League. "It will probably take steps," he writes, "to include as members those local clubs for social study which may desire to affiliate with some national movement, while retaining their distinct individuality. This would obviate duplication of activities, and would give to local clubs a means of spreading their ideas and general influence." All such efforts, made under ecclesiastical authority, deserve our hearty encouragement and support.

A Bishop Stirring Up Strife

Bishop Welldon is Dean of Manchester and the progress of the Church in that city and its environs fills him with bitterness. He has attacked the Church more than once; but though he got the worst of such encounters, he has not learned to leave us alone. The *Nineteenth Century* for March gives the first place to an article by him, "Home Rule and Lancashire." What the Protestant Archbishop of Armagh and his brethren have done in Ulster, Bishop Welldon would do in Lancashire. One may approve or disapprove of Home Rule as a purely political question; but no sane man thinks really that it will put Protestants under the feet of Rome. To entertain such a notion one must be half mad. This is the condition of Ulster Protestants to-day, and Sir Edward Carson and Archbishop Bernard have produced it by stirring up their religious animosities. For this they will have to pay a penalty not easy to forecast. It will be a terrible one, very probably, and it certainly will not be exacted by Catholics. Bishop Welldon is committing the same crime in Lancashire, where the proportion of Catholics is larger than elsewhere in England, and Protestant antipathy slumbers more uneasily.

Bishop Welldon says practically that the Home Rule Bill will produce an Ireland governed by the Syllabus of Pius IX. He quotes as principles dear to every Protestant six of the errors it condemns. We might show that they are not dear to every Protestant, but it will be more to the point to call attention to this, that nowhere does Bishop Welldon show how their contradictions are to be made part and parcel of the Irish Constitution. So far as they affect the State, they do so only where the State is actually and officially Catholic. Ireland can never become such under existing conditions; and this Bishop Welldon knows so well that, to make his point, he, a graduate with classical honors of a great university, long headmaster of a great English school, mistranslates scandalously the condemned proposition 78, *Laudabiliter in quibusdam catholici nominis regionibus*, etc., as follows: "It is a laudable provision in certain so-called Catholic countries, that immigrants who enter them should be al-

lowed the public exercise of their several systems of worship." Bishop Welldon knows perfectly well that *Regio catholici nominis* can not possibly mean "a so-called Catholic country." Had any Harrow boy been mad enough to translate: *Gens infestissima nomini Romano*, "A race most hostile to the so-called Roman," he would have felt the weight of Dr. Welldon's hand. We may use for once Macaulay's favorite expression, and say "every schoolboy" knows the meaning of *Nominis Latini princeps*; for every schoolboy knows the "Lays of Ancient Rome," and that in them Macaulay does not style Mamilius "The so-called Latian Prince," but "Prince of the Latian name," the meaning of which is obvious to an ordinary mind.

Regio catholici nominis means, therefore, a region forming part of the Catholic world, under Catholic jurisdiction, not because the individuals living there are in great part Catholics, but because the Government is Catholic, professing the Catholic religion as the religion of the State, a Catholic country in the strict sense of the term. Had Bishop Welldon forgotten his classics, he might have recognized this from the fact that the condemned proposition speaks of non-Catholics not living in it, but coming to it, not to practise a worship already existing in it, but to establish there a worship hitherto unknown. But this would not have fitted the case of Ireland; the expression, "a so-called Catholic country," would suit better, and so he sacrificed his learning to his passion, in order to set Lancashire Protestants at the throats of their Catholic neighbors!

LITERATURE

A Jesuit Empire in the New World

In the summer months a delegation of our school teachers is to visit the South American States. The trip ought to prove both pleasant and instructive. If the travelers could manage, on their way, to outflank the forces of Huerta and Villa, they would find, even in war-distracted Mexico, much to charm and enlighten them. If they keep their eyes open for the nobler features of the character and institutions of our Latin neighbors, they will recognize the truth of Senator Root's assertion, that our newer civilization has much to learn from the older civilization of South America, a statement reechoed quite recently by Mr. Roosevelt.

The itinerary of this peripatetic summer school may not carry its eager truth-seekers far into the pampas of Paraguay and up the waters of the Uruguay, the Plata and the Paraná. Yet, many of these American educators would gladly visit the sites of those once-famous missions, the Jesuit Reductions of Paraguay. The majority of our countrymen, no matter what their creed, willingly do homage to genuine piety, to pluck and unselfish devotion to a great cause. They have recognized the adventurous and apostolic daring of Jacques Marquette, the gentle yet adamant character of Junipero Serra, the unflinching martyr heroism of Isaac Jogues. If acquainted with the romantic story of the missionaries of Paraguay, they would pay the same honors to the memory of Field and Montoya, Cataldino and Maceta, and their sturdy brethren, the apostles of the Chiquitos and the Guaranis.

But lingering echoes of old calumnies still sound in the ears of our countrymen. Where the Jesuit is concerned, bell, book and candle seem impotent to lay the gibbering ghost of historical misrepresentation. Father A. Brou, S.J., can write his "Jésuites de la Légende," or "The Legendary Jesuit"; Father B. Duhr in his "Jesuiten Fabeln," or "Jesuit Myths," may refute the ridiculous charges brought against the Order. With regard to one phase of the history of the Society, the Reductions of Paraguay, Father P. Hernandez in his erudite and monumental work, "Las Doctrinas Guaraníes de la Compania de Jesus," may give page after page of official documents in which impartial scholars and earnest students can find the real facts. In vain! The Jesuit legend and the Jesuit myth still delight their thousands of overgrown children. Among those curious fables, as marvelous almost as any fairy tale of Andersen or Grimm, is the oft-repeated charge that the Jesuits once ruled an independent state in Paraguay. That lie has a remarkable pedigree.

In 1770 Ibañez de Echavarri published in Madrid his "El Reyno Jesuitico del Paraguay," "A Jesuit Kingdom in Paraguay." His purpose was to prove that the Jesuit Missions or "Reductions" constituted an independent kingdom whose real head and ruler was the General of the Society of Jesus in Rome. Lorenzo Ricci, then governing the Order, must have been startled at these royal honors so suddenly thrust upon him. If he smiled at the puerile fiction, he must have trembled also, as he thought of the persecution which the slander had already brought and would soon bring upon the Society and its sons. The lie has been rung to the full compass of its base and hollow metal. It has been repeated by the Paraguayan Blas Garay, the fulsome panegyrist of one of Carlyle's strong men, the cruel dictator, Dr. Francia. It has been lately reechoed by Altamira and the unfortunate Miguel Mir. With slight modification, it had become in the hands of Pombal and his tools, a poisoned weapon against the Order. The Jesuits, they said, now had a king of their own in the New World, the founder of a real Jesuit dynasty, the lay-brother Nicholas I.

The answer to these charges is clear and peremptory. A Jesuit state or empire, independent of the Kings of Spain, recognizing no civil or ecclesiastical jurisdiction, amenable only to a Jesuit General and the constitutions of the Society, never existed. That republic or kingdom is as unsubstantial and as much of a myth as Laputa or Brobdingnag. A glance at documents and facts will convince the candid reader of the absurdity of the oft-repeated tale.

In a *cedula real* or royal decree, given at Buen Retiro, on December 28, 1743, at a time when their enemies were most insistent in their charges, Philip V of Spain reviews at length the accusations brought against the Reductions. The decree was issued after several years of patient investigation, years in which every article of impeachment had been weighed and sifted. In that decree Philip officially recognizes that in no part of the Indies was his authority better recognized, nowhere were the rights of the crown, the civil and ecclesiastical authority more respected than in the Jesuit Reductions. The document can be found in the work of Father P. Hernandez (cf. AMERICA, November 15, 1913). The decree, it is true, antedates the book of Echavarri by twenty-seven years. But it is a well-known fact that during that period the conditions remained unchanged, and the missionaries, harassed on all sides, had little time, opportunity or inclination to think of empire-building in the trackless jungles of the New World. Even had they desired independence, they could not have accomplished it. An appeal to facts proves even more eloquently the loyalty of the missionaries and their Indians to the Spanish crown. The territory of the Reductions was under the civil jurisdiction of the Spanish

Governors and Viceroy. From 1736 the Reductions were placed under the authority of the Governor of Buenos Aires. Governors and Viceroy made official visitations of the territory and were received with royal honors. They confirmed the officials elected by the natives, and the parish priests newly appointed by their Jesuit superiors. If controversies arose now and then between the Governors and the missionaries, they were settled by the King's courts at Charcas or by royal commissions. The duty of loyalty to the monarch beyond the sea was constantly impressed upon the Indians. The Guaranis called themselves the soldiers of the King. On the great feasts of the year, with all the pomp and glitter that might impress the rude children of the forest, the *alferez-real* or King's standard-bearer was received at the church doors with royal honors, and in the midst of their people the caciques renewed their oath of fidelity to the Crown. Had the Jesuits been as greedy of power as their enemies paint them, they never had a better opportunity to seize it on a large scale than in Paraguay. They had a well-disciplined militia, thoroughly drilled to the use of fire-arms. Their Indians loved them. A word would have mustered them into the field to fight their cause. For a time, at least, they might have held in check the scattered forces of the Viceroy. This Indian militia never fired a shot against the squadrons of the King. Time and again, fifty times from 1637 to 1735, these mission troops came to the help or rescue of the royal armies. In 1721 the disappointed and ambitious Judge, Don José Antequera y Castro, raised the standard of revolt against the Governor Garcia Ros. His rebellion was the forerunner, the first rumble of the revolution, whose beacon-fires a generation after flared from the capital of the Montezumas, down the Cordilleras and the Andes, to the pampas of the Argentine and the crags of Cape Horn. Antequera tried without success the task accomplished later by Bolivar and Hidalgo, by Miranda, Belgrano and San Martin, the complete independence of the Spanish colonies from the Mother Country. In that hour the Jesuits and the train-bands of the Reductions stood loyally by their oath and proved the stoutest bulwark of Spanish rule.

In April, 1767, Charles III signed the edict which drove the Jesuits from his South American colonies. The Marquis de Bucareli was ordered to execute the royal decree in the Reductions. He carried it out with relentless severity. The missions then numbered about 115,000 Christian Indians. The 564 Jesuits in the Province might have called upon them to make a stand against the inadequate forces of the Governor. They made absolutely no resistance. Amidst the tears and entreaties of their children of the forest, the missionaries took their departure from the land they had so peacefully and lovingly conquered. A great injustice had been done. The Jesuit Reductions were no more.

It is a sad commentary on the weakness of our nature that to the fairest tales of history recording a people's rise, prosperity and glories, we must ever add a chapter to chronicle its sorrows and its fall. Elegy and dirge ever follow the hymn of victory. By no fault of the Jesuits, the Reductions of Paraguay were destroyed. In their destruction the enemies of the Society triumphed. A whole people was torn from the Cross. And now, amid the ruins of the once flourishing missions, where the matted grasses of the pampas wave over the fallen shrines of the Guaranis and the Moxos; where the crumbling belfries, voiceless of their sweet music, no longer call a whole people to prayer; a few Indians, sad remnant of a "Vanished Arcadia," still bless the memory and the name of the Fathers who loved and taught the Red Men. They still look for the day when the canoes of the missionaries will again ascend their mighty streams, and

they shall once more rebuild their altars and their homes. Simple, but eloquent tribute to the good and holy men, the builders, rulers and apostles of the Jesuit Reductions of Paraguay.

JOHN C. REVILLE, S.J.

REVIEWS

When Ghost Meets Ghost. By WILLIAM DE MORGAN. New York: Henry Holt & Co. \$1.60.

Although Mr. De Morgan's latest novel is somewhat disconcerting in length—it runs on for 862 pages—still its reading will amply repay any one who sets bravely to the task. It has all the author's known characteristics. He is just as garrulous as ever; just as indirect in method; just as quaint in phraseology. The plot is rather intricate and develops slowly, so that the interest is not absorbing; the book is not, clearly, one to be read over night. Mr. De Morgan, however, has never cared much for action. He is above all a psychologist. His charm, which is no less pronounced in "When Ghost Meets Ghost" than in his former stories, lies in his conception and portrayal of character. Even in the development of his characters, he is not concerned about what they do, and only a little more in what they say; but he is keenly alive to their sentiments and feelings. He is continually halting the march of the story to set forth the innermost thoughts of each person in the scene, thoughts that remain in the heart and never rise to the lips; and in doing so he often resorts to a kind of implied quotation, which is extremely successful. Those whose ideal is the popular feverish novel, with its appeal to sentiment and its frequent thrills, will not have patience with Mr. De Morgan's lingering over unimportant details and his almost disproportionate exactness. But those who are willing to read on quietly, and are content not to hurry him but to wait on his pleasure, will find in the present volume all they have found in its predecessors. There are two delightful and very lovable children; there is a sweet girl, headstrong and wilful but thoroughly good; there is an old lady, with a halo of gentle resignation about her silvered head, and that indelible something that one finds in those who have suffered much for many years and have been brave and patient to the end; and there is a retired prize-fighter with a heart of pure gold. The old habit of scoffing at holy things is not so much in evidence as in others of the author's books, although now and then there is an irreverence which jars on Catholic sensibilities. He is fond of children; kindly to human weakness, which however, he exposes ruthlessly; and sympathetic with all that is best in the world, and all this is expressed with a fine feeling for words that is perhaps one of his greatest powers. Those who are in sympathy with De Morgan's methods will read his book with pleasure.

J. H. F.

Hebrew and Babylonian Traditions. By MORRIS JASTROW, JR. New York: Charles Scribner's Sons. \$2.50.

The Religion of Israel. By HENRY PRESERVED SMITH. New York: Charles Scribner's Sons. \$2.50.

These two contributions to the history of religions follow the rationalistic lines of almost all modern Protestant literature on this subject. Dr. Jastrow, Professor of Semitic Languages in the University of Pennsylvania, delivered the Haskell Lectures at Oberlin College in 1913; and has now given us these lectures expanded and revised. Catholics cannot accept his ideas and have any respect for the decisions of the Biblical Commission or for the inspiration of Holy Writ. The Problem Dr. Jastrow sets himself to solve is that of the origin and evolution of the religious ideas of the Hebrews and the Babylonians. In his solution there is no appeal whatsoever to any supernatural factor. The two traditions began in the polytheism of the Euphratean valley and evolved themselves in different directions. The direction in each case is "an expression of the peculiar

spirit of each people." The Babylonians were essentially materialistic and had a materialistic conception of divine government; their religion is a materialistic expression of a materialistic spirit. The Hebrews were idealistic and had an idealistic conception of divine government; their religion is an idealistic expression of an idealistic spirit. Hence the wide divergence, the ever widening breach between the two traditions, that of the Babylonians and that of the Hebrews.

This view runs head-on counter to the Catholic view. To Catholics, the origin of religion is monotheistic and began with the revelations made to Adam. Thereafter there was evolution of religion in our race, though in diverse sense, by the process of varied expressions of the peculiar spirit of various pagan peoples; and by new revelations God-given to the chosen people. Primitive revelation degenerated among pagan peoples by the varied expressions of their peculiar spirit; whereas it was conserved among the Hebrews by the revelations and divine interventions which culminated in the inspiration of the Pentateuch and the following books of the Old Testament, and finally in the establishment of the infallible teaching body of the Catholic Church.

Dr. Smith treats Hebrew religion in its making as a process of evolution through nomadic religion, agricultural religion, prophetism and legalism. Its start was polytheism; its final stage, monotheism together with a Messianic hope and the desire to bring even the gentiles into Israel's Jahwistic worship. There is as little of the supernatural element in Dr. Smith's evolution of Hebrew religion as there is in Dr. Jastrow's. Either book would give wrong notions to anyone not critical enough to distinguish between the fancies and prejudices of the author and the facts of the case.

W. F. D.

The Lives of the Popes in the Middle Ages. Vol. IX. By the Rev. H. K. MANN, D.D. St. Louis: B. Herder. \$3.00.

This volume covers a period of only twenty-nine years, 1130-1159, during which there were six Popes. It is not the author's fault that their history is rather uninteresting. He has to take things as they come in order, and this volume is a sort of bridge connecting preceding interesting history with what is to come in the following volumes. As the author is an Englishman and his work is primarily for Englishmen, he gives a good deal of space to Adrian IV and to the discussion of his birthplace and such matters. He holds for the authenticity of the famous Bull granting Ireland to Henry II; but points out that Henry did not use it as the motive of his invasion. The discussion of the matter is not of much importance in itself. Nevertheless, a certain Protestant Episcopalian minister of Boston might learn from Dr. Mann the folly of repeating the story unworthy of refutation, that Adrian's motive in issuing the Bull was the desire to enslave the Irish Church, up to his day independent of Rome.

H. W.

Lives of the English Martyrs. Second Series: The Martyrs Declared Venerable. Vol. I. 1583-1588. Edited by EDWIN H. BURTON, D.D., and J. H. POLLEN, S.J. New York: Longmans, Green & Co. \$2.50.

This is a precious record of heroic deeds. The loyalty of those who clung to the ancient faith forms the one bright spot in the dark and dismal picture presented by the England of the sixteenth and seventeenth centuries, when heresy, entrenched in royal authority, was exerting its baleful influence over the length and breadth of the land. The present volume is the third of a series, which is to be closed by a fourth. It embraces the lives of sixty-eight martyrs who suffered between the years 1583 and 1588. All of these martyrs have received the canonical title of "Venerable," the decree for the introduction of their "cause" having been issued in 1886. The total number of martyrs covered

by the decree is 261, though as many as 305 are mentioned in the same document as having suffered persecution for the Faith. These numbers should furnish food for reflection to those who are familiar with one phase of persecution in those troubled days but who know little or nothing of any other. They know from childhood the story, in a distorted form, of persecution under the rule of the Catholic Queen Mary but scarcely even suspect that under the anti-papal sovereigns of the period Catholic martyrs might be numbered by the hundred, to say nothing of the hundreds besides who endured imprisonment or exile for the faith of their fathers, or that the greater number of these martyrs suffered during the reign of "Good Queen Bess." In many cases, it is true, the pretext for such severity was the alleged treason of the accused; but real treason is one thing, a purely factitious application of the term quite another. In those days it was high treason to assert the authority of the Pope in matters spiritual, or even to reconcile anyone to the Church. But, what was still worse, constructive treason, in cases in which the persons arraigned were not indicted for treason at all but were forced by the irrelevant questions put them to become their own accusers, was the pretext for hurrying many a man to the scaffold. "What would you do," the examiners would ask, "if the Pope should send an army of invasion to England to restore the Catholic faith?" The accused answered as best they could a question which was rendered extremely difficult by their allegiance to the Pope and by the acknowledged position of the Sovereign Pontiff during many centuries, in matters temporal as well as in matters spiritual. "But this is *your* hour," they might have said to their judges, "and the power of darkness." The sketches in this volume are necessarily brief, owing to dearth of material; but we may well thank the writers for having saved from oblivion these precious fragments of the history of an exceedingly important period. Interesting to the general reader, they will prove no less satisfactory to the scholar and the student of documentary history.

M. P. H.

Die Deutsche Hausindustrie. VON HEINRICH KOCH, S.J. Zweite, bedeutend vermehrte Auflage. M. Gladbach, Volksvereins Verlag. 3 M.

In the Preface to this excellent contribution to "industrial literature" the author sounds a note of hope. He frankly recognizes that the evils of "home industry," especially in the matter of wages, are many; but sees in this fact only a reason for more unwearied efforts to overcome them. The term "home industries" was for a long time employed very vaguely. The need of a more definite and "sharply determined concept was made clear when the horrid conditions in many hidden corners were first brought to light, when science was obliged to take up more consistently the study of this problem and when steps were taken to determine statistically the limits of home industry."

The opening chapter on the "Concept of Home Industry" shows clearly that the "home worker" of to-day is in a sorry plight compared with his predecessor before the days of our industrial expansion. The former must now yield part of his wages and profit to a "middle man," the big merchant to whom the home worker sells his product. This disposal of "home work" to the middle man, acting between producer and consumer, is a recognized element in home industry to-day. This dependence is even greater, when, as is often the case, the raw material and even instruments of production are furnished by the merchant. Whilst formerly the home or hand-worker stood in direct relation with the consumer, with whom he frequently had friendly social dealings, he is now practically dependent on the rich merchant who disposes of his handiwork. In reading the clear and concise exposé of fundamental notions of this phase of modern industrial life, we are made aware that we are following a master who is thoroughly at home in his subject.

The second chapter is devoted in general to the origin and development of home industry, the third considers the extent of home industry in Germany. Yet reference to conditions affecting industries as carried on "at home" in other countries are given. We find, e.g., a sketch of "consumers' leagues" in the United States, France and Switzerland. In fact, the utility of the work lies precisely in this point: that it studies not merely one department of home industry, but deals with the subject as a whole, and seizes upon the typical features of its manifold development. The author addresses himself to all classes, even those not directly interested in social and economic questions. Remedial methods are suggested, and such timely topics as sweat-shops, influence of home work upon morality, and child labor, are ably discussed.

A. M.

Latin America. By WILLIAM R. SHEPHERD. New York: Henry Holt & Co. \$0.50.

Mr. Shepherd's contribution to the "Home University Library" is a very readable and informing book. His account of Spain's transatlantic empire, of the rise of the modern republics and of their present social, political, commercial, educational, etc., condition seems to be based on the wide and accurate knowledge of a fair-minded man. Readers, for instance whose ideas of Latin American geography are rather vague will learn that Brazil is larger than the United States; that the Argentine Republic is nearly two-thirds as large, and that New York, New England and New Jersey would fit neatly into Ecuador. Mr. Shepherd, however, says he can furnish no trustworthy information about the population of Latin America. In his chapter on "Social Characteristics," the author pays the following tributes to our southern neighbors:

Affable, kindly and courteous, they [Latin Americans] are alike hospitable, generous and forbearing, warm in their friendships and no less bitter in their enmities. High-spirited, quick-minded and sensitive to a degree, they expect that the qualities they themselves display will be reflected by the people with whom they are brought into contact. . . . The Latin-American woman is alike charming and gracious and devoted to her home and family. If the head of the family rules it with a patriarchal simplicity, the relations of the various members of it, none the less, are regulated by constant courtesy and kindness. Reverence for parents is a strong characteristic of family life.

Mr. Shepherd attests that the Latin American countries have been "ardent exponents of the principle of international arbitration," and reminds us that Chile and the Argentine Republic have furnished the first and only example of an effective agreement about the limitation of armaments. In his chapter on "The Church," the author, compared with most Protestant writers on Latin America, is refreshingly just and unprejudiced. He finds that in colonial days the members of the higher clergy were nearly always "men of character and ability," while the Franciscans, Jesuits and Dominican missionaries, whom he miscalls "monks," were "true pioneers" whose "zealous activities contributed in large measure to the widening of Spanish control." "They were intense in their devotion to the faith, enduring disease, privation, violence and death and counting it a singular joy to win the martyr's crown." He owns that they were always the friends and protectors of the Indians and Negroes, though he is also of the opinion that the natives the Jesuits "reduced" paid for whatever they received "by the sacrifice of their liberty, their individuality and their initiative." But as the Paraguay Indians, prior to being gathered by the *padres* into Christian communities, were pagan savages whom slave traders were eager to seize, it is not clear just how much liberty, individuality and initiative they lost by becoming peaceful, chaste and industrious Catholics.

W. D.

BOOKS AND AUTHORS

"The First Step" (Houghton, Mifflin Co., \$1.10) is another of Eliza Orne White's pleasant little novels. Isabel Moore, who tells us confidentially that she is a spinster of thirty-four, had inherited from her aunt an old colonial house, but had scarcely enough income to keep it in good repair. Advice and suggestions are freely offered by her neighbors, particularly by Maria. Isabel has two suitors, though but one of course is successful. Her reflections, experiences and conversations are amusing as a rule, but sometimes grow a little tiresome.

"The Robbers of Mt. Kulm," a historical drama of the fourteenth century translated by Anthony Dittrich, and "The Monk's Pardon," a dramatization of Raoul de Navary's novel of that name, by J. Herman Thuman, are two recent contributions to the Catholic stage which have been rearranged by the energetic National Secretary of the American Federation of Catholic Societies. They are simple in plot and somewhat crude in dialogue, but might be found suitable for production by societies or schools whose members would hesitate to attempt anything difficult or pretentious.

According to the autographic indorsement on the jacket of "John Ward, M.D.," a novel by Charles Vale, Thomas Paget considers the book "one of the most beautiful works of fiction that has ever come into" his hands. The reviewers, too, have found much to praise in the book. The present writer, however, differs widely from Mr. Paget and his friends. "John Ward, M.D." is a very objectionable "problem novel" that can do good to none of its readers. Lady Winter, the "heroine," being a conscientious Catholic, is scrupulous about divorcing her unfaithful husband, but meanwhile she herself treats the Sixth Commandment as non-existent. As for Dr. Ward, he is a "eugenist."

In an anonymous novel called "Overland Red" (Houghton, Mifflin, \$1.35), we are treated to all the vivid experiences of life in the wild West. There is "broncho-busting" and shooting, all of it the lover of red blood can desire, and though there is very little plot and a love story of no heavy calibre, the story does what stories should do, it interests. This no doubt is chiefly owing to the remarkable character who gives his name to the book. In his humble way he is a true philosopher—though the same could not well be said of him as a poet—and his devotion and self-sacrifice towards the boy Collie raises him above the level of the tramps he consorts with. Of course we cannot agree with what are evidently the opinions of the author about what is nothing else than plain, unvarnished murder, even if it be out of revenge. The illustrations, in color, are good, and the cover appropriately is flaming red.

Frederic Mistral, the poet, of Provence, has just died in his eighty-fourth year. Born at Maillane, Bouches-du-Rhône, he first devoted himself to law, which he soon deserted for literature. Of his published works "Mireio" is his best. It is, in fact, the masterpiece of the whole Provençal school. Critics are fond of calling the poem a rustic epic, not so much on account of the dignity of the story as from the fact that the author has woven into it the life, character, customs, legends of his beloved Provence. Lamartine hailed the author of the poem as the Virgil of Provence. Mistral was not always happy in his work. Failure as well as success was his lot. He seldom failed, however, at lyrics and legends. His "Les Isclo d'Or" is a charming collection of shorter poems, simple, yet touching. The author had lived the peasant's life, absorbed the peasant's legends, partaken of the peasant's joys and sorrows, and knew how to give ex-

pression to the emotion which surged in his peasant soul. Mistral was great as a poet, but greater as a Christian. Some years ago at the unveiling of a statue in his honor, the old man, then in his seventy-eighth year, invoked the name "of the God of his country, Jesus, who was born amongst shepherds." When fame knocked at the poet's door he left Provence for Paris. Reboul, an old singer of the south, came to him and said: "Remember that the stairs of Paris are as slippery as glass. Remember your mother. . . Remember, too, that it was the hand of a good Catholic who placed the poet's wreath on your brow in Nîmes." Mistral remembered and shortened his stay in Paris, evidently believing that "An apple for dinner in Provence is better than a partridge in Paris."

There has been such a demand for "Initiation," Mgr. Benson's latest book, which was highly praised in our issue of March 14, that Dodd, Mead & Co. are publishing a new edition of the novel. Owing to illness Mgr. Benson was obliged to omit several sermons in the Lenten course he has been preaching in the Church of Our Lady of Lourdes, New York, on the general theme: "I am the Way, the Truth and the Life." He has also been giving Thursday conferences on "Difficult Points in Catholic Faith and Practice," not to mention a public lecture at the Hotel Astor, March 30, on "Some Modern Dangers to Religion," and another, which he is to give there, April 6, on "Lourdes: God's Answer to the Doubter." He also addressed Philadelphia and Boston audiences. All this preaching and lecturing, combined with his ceaseless literary productiveness, shows what a worker Mgr. Benson is.

BOOKS RECEIVED

Benziger Brothers, New York:

The Secret Citadel. By Isabel C. Clarke. \$1.35; A Modern Franciscan. Being the Life of Father Arsenius, O.F.M. By Fr. Dominic Devas, O.F.M. \$0.90; The Office of Holy Week and the Paschal Triduum. \$0.20.

Catholic Foreign Mission Society of America, Maryknoll, Ossining N. Y., New York:

Stories from The Field Afar. \$0.60.

Thomas Y. Crowell Co., New York:

Tuberculosis. Its Cause, Cure and Prevention. A Revised Edition of "The Great White Plague." By Edward O. Otis, M.D. \$1.25; Roget's Thesaurus of English Words and Phrases. Edited by C. O. Sylvester Mawson, M.A. \$1.50.

Dodd, Mead & Co., New York:

The Making of an Englishman. By W. L. George. \$1.35.

George H. Doran Co., New York:

Jean and Louise. A Story of Auvergne. From the French of Antonin Dussenne by John N. Raphael. \$1.20.

M. Galdbach, Volkvereins-Verlag:

Der Soziale Katholizismus in Deutschland bis zum Tode Kettlers. Von Dr. Albert Franz. 3 M.

M. H. Gill & Son, Dublin:

The Felon's Track. By Michael Doheny. 3/6.

M. S. Hardie, Dubuque:

Preludes. By Sister Mary Clara, B.V.M.

Houghton, Mifflin Co., Boston:

The First Step. A Novel by Eliza Orne White. \$1.10.

Longmans, Green & Co., New York:

Essays on Faith and Immortality. By George Tyrrell. Arranged by M. D. Petre. \$1.40.

The Macmillan Co., New York:

Grannie. By Mrs. George Wemyss. \$1.35; A History of Socialism. By Thomas Kirkup. Fifth Edition. Revised and Largely Rewritten by Edward R. Pease. \$1.50.

G. P. Putnam's Sons, New York:

One Year of Pierrot. By the Mother of Pierrot. \$1.35.

Chas. Scribner's Sons, New York:

Still Happy Though Married. By the Rev. E. J. Hardy, M.A. \$1.50.

Frederick A. Stokes Co., New York:

The Two Americas. By General Rafael Reyes. Translated from the Spanish with Added Notes by Leopold Grahame. \$2.50.

Pierre Téqui, Paris:

Le Crime rituel chez les Juifs. Par Albert Monnot. 3 Fr. 50.

Anthony De Velics, M.D., Budapest:

Adamitics. An Essay on First Man's Language. By Anthony De Velics, M.D.

Joseph F. Wagner, New York:

The Freedom of Science. By Joseph Donat, S.J., D.D. \$2.50.

EDUCATION

A National University

It is to be hoped that the words of warning published in the leading journals of the country regarding the projected National University at Washington are not being overlooked in the whirl of the many topics of serious moment just now engaging men's attention. If, while other entanglements more directly attracted interest, this latest "new idea" in the educational policy of the innovators among us were so to prevail as to secure the standing the preliminary appropriation of the Fess Bill would win for it, we would experience a new instance of the easy-going indifference of Americans generally regarding legislation whose viciousness is recognized only when it is too late to throttle it effectually. The reports of the various sessions of the Congressional Committee, to which the Fess Bill was referred, tell us how widespread is the agitation for the measure, as they tell us as well, the shrewdness and skill with which its proponents are working to prepare the country for a cheerful acquiescence in the wasteful extravagance of the millions for which the new idea will call. What efforts are being put forth to meet the danger?

As in most instances, where mischievous lawmaking is concerned, there is manifest in the present attitude of those favoring a National University a set purpose to befog the minds of the people with a multitude of considerations quite apart from the fundamental aspects of the question at issue. Men, as keenly alert to the limitations essentially marking human institutions as are the able educationists now pushing this project in Washington, are surely aware that there are restrictions hedging the constitutional functions of the Central Government to such degree as to make its interference in certain lines of activity evidently wrong. The Fess measure is unwarranted by our fundamental law. The initial appropriation provided for in the bill fathered by the representative from Ohio is but an entering wedge. Say what its promoters will, the ultimate purpose of the bill is federal control of education, and this, our best constitutionalists tell us, belongs exclusively to the individual States. Certainly the Democratic party has always regarded education as a State and not as a United States interest, and it will ill besem the leaders of a party consistently favoring the doctrine of State rights, and just now in control of the country, openly to favor centralization in so vital a matter.

To be sure, all reference to this ultimate purpose is at present eschewed. That is part of the scheme to befog men's minds. Occasionally, though, some one of the proponents of the new idea is candid enough to hint at such an outcome, and a hint ought to be assurance sufficient for an ordinarily prudent mind. Elmer Ellsworth Brown, now Chancellor of New York University, and recently United States Commissioner of Education in Washington, in an article written for *Science* in February last, thus describes his ideal of what the National University should be: "The relations of such a national university to other scientific foundations, at home and abroad, will be of the utmost consequence. So far as American universities are concerned, its relations with them may have something of the 'Federal' character. It will not supplant them; it will not merely supplement them; to some extent, I think, it will have its existence in them, and they will be participants in its life."

That "something of a Federal character" is a mild phrase which naively clothes a wide, wide possibility, despite Chancellor Brown's affirmation that the National University will not supplant other American schools. The prestige sure to accrue to a national school, together with the advantage

which the nation's financial backing will afford to it,—just the other day the press reported that an additional appropriation of \$5,000,000 is being spoken of for a salary list in the proposed university,—and the immense political influence it will speedily acquire, will necessarily tend to cripple or hopelessly to weaken private educational influence. We have had instances in contemporary history of the manner in which the attempt to make education a national monopoly has led to the discouragement of private effort, where this has not been driven altogether from the field of competition.

But an even worse consequence must ensue. All religious schools, of whatever denomination they may be, will be irretrievably hampered in their efficiency by the discrimination which the proposed legislation will indubitably bring into play. A great National University, established in the Capital City, in the very nature of things would prove a powerful impulse to the faith which the Carnegie Foundation has for years been preaching—an education free from even a potential control in favor of positive doctrinal teaching. It is needless to sketch the hardship this would impose on the vast number of Americans who are not willing to accept the Iron Master's views regarding the suitable elements of educational training. Catholics, let it be remembered, are not alone in their vigorous defence of the American privilege to establish schools under religious control. Only a few weeks ago an educational association, made up of representatives of various Protestant denominations, held a convention in Washington in which stout protest was made against the underlying anti-religious trend of the entire movement.

When all is said, however, there is no particular need to touch at all upon the religious phase of the question in discussing the project. Its promoters try to beguile the multitude with the glamor of the picture they paint for us of the proposed university: "It will be a great national institution of education, science, and the arts, at least coordinate with the traditional branches of the government, in which all systems and institutions of science, art and education throughout the land shall be participants and shall find therein a new realization of their best ideals." But *non omnia possumus omnes* is an old truth quite as applicable to nations as to individuals, and the best assurance of the efficiency of national effort is had when the fundamental law is rigidly adhered to in a nation's development. Education in the fundamental law of this land is not a national function save in an extremely limited sense. At bottom it is a question of State rights, with a strict safeguarding of individual privilege, personal liberty and religious freedom. Before all else the promoters of the new idea should make clear to us how all these are to be ensured, if, as one prominent among them wrote recently: "It is inevitable that if the work of the National University be well done it will eventually become the foremost factor in determining the standard and the standing of American scholarship and American degrees before the nations of the world, and consequently before our own people here at home." If these words do not mean a supremacy of the federal feature in education which eliminates heretofore existing State control, they mean nothing. And that spells national monopoly.

M. J. O'C.

On March 27, under the auspices of the Johns Hopkins University, the fourth Maryland and District of Columbia Intercollegiate Contest in Oratory was held in McCoy Hall, Baltimore, for prizes offered by the Intercollegiate Peace Association. Representatives of St. John's College, Annapolis, Washington College, Georgetown University, Loyola College, Baltimore, and the Johns Hopkins University participated. Jerome H. Joyce, Jr., a student of Loyola College, who spoke on "Some Beneficial Aspects of International Peace," won first prize, and

Bernard L. Brady, from Georgetown, whose subject was "The Immediate Needs of the Peace Movement," took the second. The outcome presents a capital commentary on the views of some latter-day college men regarding Catholic colleges and Jesuit training.

SOCIOLOGY

League of Catholic Women for Social and Civic Reform

Social activities are popular just now. Were one to count up the societies engaged in bettering the condition of mankind he would be astonished at their number, their activity and the fortunately small result. We say, "fortunately," because a large number of these societies are engaged in promoting some fad, and in doing so they seem to be conscienceless. They usurp the functions of government, dictate to public authority, invade the most sacred rights of individuals, to push forward their ideas. When one considers the various proposals of eugenists, for instance, regarding education, prison management, criminal reform, and what is most sacred and personal, the contracting of marriage, all of them astounding, he will say with us, if he is sane, fortunately the results are small. But eugenists are not the only conscienceless social reformers. There are others with fads for municipal reform, state reform, quite as bad. Indeed, we may say that wherever a certain class of ministers has intruded upon public affairs there you will find the seeds of tyranny and despotism. The reason is clear enough. The intrusion of these men is a piece of lawlessness. They have no authority in the matter. A social reform that begins in the violation of the rights of authority, the upsetting of social order, is not likely to change in its course and become the respecter and the guardian of individual rights.

When Catholic women see their sisters, Protestants, or of any other religion, or of no religion at all, plunging wildly along in a social activity, which, like the caucus race of Wonderland, has for its chief end mutual congratulations, they are inclined to feel that they too ought to be doing something. This feeling is heightened by the reproaches addressed them. "Where is your public spirit? Here we are, running about, shouting, dictating to city and State officials, talking to reporters, getting our pictures into the papers, attending meetings and conventions, and you are quietly looking after your families and going to church. Why don't you get to work for the public welfare?" And so the Catholic women begin to organize.

There is this difference between Catholic social activity and that we have been discussing. The latter makes a tremendous noise and accomplishes comparatively little, like Mr. Pecksniff's horse, of which the action was worthy of twelve miles an hour, while the real effect was barely four, while what it does accomplish might often be better left undone. Catholic social activity makes very little fuss, but accomplishes a great deal. We have contrasted again and again Catholic charitable work with that of others, showing how, with slender means, Catholics produce a large result, while the others with abundant means produce but small results. One reason is that among these so many are making a comfortable living out of their social services, a thing virtually unknown among Catholics. But the chief reason is that Catholics work under lawful authority, which has for its function the binding together of the wills of individuals and the directing of their action towards the common good. It belongs to authority, not to the multitude, to determine the good to be obtained, to select the means and impel those under it to use the means and so to attain the end. Take, for example, our Society of St. Vincent de Paul. It is quite clear about the good to be obtained. This was de-

termined long ago by its founder. The directors and officers know it perfectly, and the means to gain it, and the members obey their directions. One does not see there irresponsible individuals stampeding the organization with some notions of their own, wasting its energy and money, and, perhaps, creating salaried offices for themselves. Above the officers of the society is the diocesan director of charitable organization, who, if they failed, would put a stop to such novelties.

Some might think that we intend to discourage social activity among Catholic women. On the contrary social activity is here amongst us, it is good in itself; its evil lies only in its abuse. The remarks we have just made were prompted by the reading of the report of the League of Catholic Women for Civic and Social Reform. The first thing that struck us in it was the Catholic note of respect for authority. There is no blustering, no arraignment of civil superiors, no dictation. "When we first came together two winters ago, we felt there was a place for our group, but the place was not clearly defined. Thanks, however, to the kind and efficient encouragement of our Superintendent of Catholic Charities and of our Superintendent of Catholic Corrections, the way was pointed out." The Catholic women showed the true Catholic spirit; they were teachable and submissive to authority. The words of the apostle, "Be not more wise than it behooveth to be wise, but be wise unto sobriety," had formed their characters and lay at the foundation of their Constitution. They set to work under direction and have been working quietly for two years. What they have accomplished we shall make the subject of another article.

H. W.

NOTES AND COMMENTS

Celebrations attending the unveiling of the Barry monument which the United States Government is erecting in Washington will take place May 15 and 16. A committee of enthusiastic Irishmen has issued a call to all interested in the matter to come to Washington for the festivities. The call should be heeded for two reasons at least: Barry is the father of the American navy; and his is the first statue erected by the national government in honor of an Irishman who fought in the Revolutionary War.

Of late our office has been flooded with clippings taken from newspapers whose sole object is vilification of Catholic doctrine and Catholic priests and nuns. The language of these papers is obscene. The illustrations in one of them are unspeakably blasphemous. The remedy for these evils does not lie in mailing clippings to the editor of a paper, but in the concerted action of Catholics the land over. It may be impossible to prevent the publication of these demoniacal prints. It should not be impossible to prevent their transportation through the mails. Canada has barred one such paper from its mail. The United States would promote public decency by doing the same.

It was Europe that gave the Faith to America, and now America returns the compliment. The first choir postulant to enter the community of convert nuns at St. Bride's Abbey, Milford Haven, South Wales, left Baltimore for England on Saturday, March 12. This lady was formerly a member of the Anglican Sisterhood of All Saints, to which community the present Superior of St. Bride's, Dame Scholastica Ewart, O.S.B., belonged at one time. There are, besides, in the St. Bride's community other sisters who were at one time members of the All Saints Sisterhood; amongst them Sister Catherine Weekes, the

well-known artist, several of whose pictures are at present to be seen in Jersey City.

Next July a liturgical congress will be held in London under the presidency of His Eminence, Cardinal Bourne. The Benedictines of Farnborough are charged with its conduct. This in itself is an earnest of great fruit. Undoubtedly the success of the *Séminaires liturgiques* of Belgium will be repeated in Westminster. It is hoped that American priests and lay folk who will be in London from the 20th to the 25th of July will attend some of the sessions of this very important assembly. They will carry away from the meetings both love for the holy, stately liturgy and hope that the day is not far distant when America will rival Europe in grandeur of ceremony. Celestine's *Legem credendi lex statuat supplicandi* is a truth worthy of notice.

Dispatches from Pittsburg report that the churchmen who have gathered there for the International Bible Conference are sorely distressed over the fact that their audiences are lamentably small. The hall where the sessions are held has a seating capacity of 2,800. The audience has never numbered more than 600 people. The ministers in attendance should grieve not over the small audience, but over the causes which made the audience small. They are the causes. They have brought the Bible into disrepute by denying that it is inspired. Nowadays the man in the street but reechoes the Sunday sermon when he speaks of the myth of Adam's creation from the slime of the earth, and the fable of the miraculous passage of the Jews through the Red Sea. The Bible has been placed in the same category as Homer. An international conference on Homer would not compel the attention of a throng. Why should an uninspired, fallible Bible?

The Bishop of Auckland has issued a very striking pastoral letter entitled "Some Risks in Reading." He protests solemnly against unwholesome literature, dramas, picture-films and so on. He is right in saying that familiarity with such things is calculated to break down the barrier so long and toilsomely built up by Christian sentiment and decency against pagan license. He protests vigorously (1) against all books and plays which treat conjugal infidelity as a jest, or surround it with a halo of romance; (2) against those which dress up vice in such a way as to shift the responsibility of it from the individual and fix it upon heredity, economic determinism or society; (3) against those that deal with repulsive details of the underworld, even under the cant pretence of an educational and "moral" purpose. This admirable pastoral should find an echo in all Christian hearts. It is a lesson and a warning. Americans can profit by both.

In the Brooklyn *Eagle* of March 24 a Protestant teacher protests against the action of the Interborough Association of Women Teachers in voting to place modern dances on the program of their next reception. After asserting that the vast majority of teachers in our schools, regardless of religious affiliations, applaud Cardinal Farley's condemnation of the dances, she attributes the vote of the Association to one "who should use her influence in a far different manner."

This one is apparently a Catholic. Her answer is subjoined. In effect it is this: These dances have come to stay. Catholics are dancing them. It were better, then, to show how they should be danced properly than to condemn them.

This is humiliating from the standpoint of logic, ethics and theology. Divorce and other sordid crimes have come to stay. Shall Catholics indulge in them? Lying has come to stay. Shall Catholics cultivate a double tongue and tricky lips? A dance which, by a turn of the ankle and a slight

movement of the body leads to a proximate occasion of sin, is not a fit or legitimate diversion for anybody. Finally, it is impudence, pure and simple and worse, to flout the God-given authority of an ecclesiastical superior. Some Catholics would profit immensely by a study of an elementary text-book on ethics and the penny catechism.

A banquet in honor of Pope Pius X was recently given at the papal nuntiature in Bavaria. Many of the leading public officials of the State were present, as well as ambassadors and attachés of foreign nations. During the course of the festivities a toast to the Pope was answered by Count von Hertling, the Catholic President of the Bavarian Ministry. The dream of a united Christendom under Pope and Emperor, he said, had passed away for our age. The theological orientation of science, as known in the Middle Ages, had disappeared or was greatly restricted.

But the Papacy, he continued, remains. Above all the divergencies of national prejudices and the conflict of material interests sounds the voice of the Pope. Millions hear and heed. It testifies to the existence of power other than the material, of an interior, spiritual, and moral power, which extends over what is common to all men, the moral and spiritual world. Whoever has had the good fortune to enter into the august presence of the present reigning Pontiff has carried away the impression of a personality entirely free from everything earthly, entirely devoted to the interior life. The sole purpose that fills his heart is the salvation of the souls entrusted to him, the renewal of all things in Christ. We see, therefore, that the strident battle of clashing opinions does not reach to him. Before the person of the Pope all criticism is silent. Veneration and love take its place.

The Bishop of India, Burmah and Ceylon convened a meeting of delegates at St. Joseph's College, Trichinopoly, February 22, preparatory to the holding of the first Marian Congress in India. Rev. H. Sauthier, S.J., and Mr. Jaganatha Pillai, of St. Joseph's Industrial School, Trichinopoly, were elected secretaries of the congress. Papers will be read treating of the co-operation of the laity in the conversion of India, Burmah and Ceylon, the Apostleship of Prayer, Laymen's Retreats, Catechetical Societies and the forming of Catechists, the development of the Catholic Press and Catholic schools, the Federation of Catholic societies and sodalities, and the diffusion of Catholic literature. It is plain that the needs of India and our own are not far apart.

The present stage of our Mexican difficulties gives interest to a communication recently received. A thoroughly reliable American states that he met in his travels many Americans who are living and doing business in Mexico City, Vera Cruz and other Mexican cities. All these agreed that President Huerta is the one man who can restore peace and establish confidence. Those who were present when Madero was shot believe Huerta was not responsible. They laugh at the idea of Mexican elections, which are impossible in the American sense. They say Carranza and Villa are mere bandits, and feel shame that such men and methods should receive support or connivance from the United States. They do not consider Mr. Lind a satisfactory diplomatist, and they are firmly convinced that the acknowledgment of Huerta, who is supported by the best elements and has for a year maintained his ground against powerful obstacles, external and internal, is the only true policy. A reversal of our attitude towards him would be more soundly based than the reversal on the Tolls question, and would obviate the latter. The captain and officers of a boat plying between New York and Vera Cruz confirm the above statement in regard to the views of the Americans resident in Mexico whom they met aboard and on shore.